

# THE FIFTIETH ANNIVERSARY OF THE ETHICAL MOVEMENT

1876 - 1926

In May, 1876, that pioneer thinker and religious teacher, Felix Adler, founded the Ethical Movement. Since that time its influence on religious thought and inspiration has been profound. It has broken new and significant paths in the fields of education and social reform. It organized the first International Congress on Moral Education held at London in 1908, at which eighteen countries were represented. Its lead in tenement house reform, in introduction of district nursing for the poor, and establishment of the first free kindergarten, are indicative of its achievement and ideals. This volume furnishes a chronicle of the fifty years of the Ethical Movement and of its significant place in religious development today.

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# THE FIFTIETH ANNIVERSARY OF THE ETHICAL MOVEMENT

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Half a century of endeavor in a new direction, ethical and religious, is commemorated by the publishing of this book. Here is offered a memento of the effort and achievement of the Ethical Movement.

Felix Adler, the founder of the movement, reveals in the volume the impulse that gave the movement its birth, and expounds its principles and aims. Seventeen other ethical leaders are represented with autobiographical sketches, with portraits, and characteristic passages selected from their writings, or, in some cases, with articles specially written for this book.

Ethical societies maintain that the true basis of union, for those who guard their intellectual integrity, is to be found not in creeds or dogmas, but in moral aim; and the Ethical Movement, through the spoken and written word, has deeply influenced religious thought and aspiration. It has discovered new moral principles by way of moral practice, and has broken new paths both in education and in social reform. The parent Society, the New York Society for Ethical Culture, established the first free kindergarten in the United States; was the first organization to introduce district nursing for the sick poor, irrespective of race, color, or creed; first instituted a manual training department in a school curriculum; led the movement for tenement house reform; and first gave direct moral instruction to school children, the need of which is patent today.

Here is a book that will prove of high interest as furnishing a resumé of a most important and highly effectual moral development of modern times.

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of the

**Ethical Movement**

1876-1926





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D. Appleton and Company  
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1926

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## Prefatory Note

THE Ethical Movement began with the founding of the Society for Ethical Culture in New York in 1876. The little volume here offered to the public is issued as a memento of its effort and achievement during half a century.

Dr. Adler's address on "Some Characteristics of the American Ethical Movement" reveals the impulse that gave it birth, surveys its course and development, and interprets its distinctive faith. The active members of the American Fraternity of Ethical Leaders, and their colleagues abroad, were each invited to contribute a brief autobiographical sketch, emphasizing the motives that led him to identify himself with the Movement. These personal narratives are supplemented either by characteristic passages from the Leaders' previously published writings, or by short articles they have written for this book. For the biographical data relating to the late

## PREFATORY NOTE

Walter L. Sheldon, we are indebted to Mr. S. Burns Weston.

A Chronology records the leading events in the history of the American Societies, and the chief results of the work of the International Ethical organization.

The Movement's fiftieth anniversary will be celebrated in America, England and Austria, and fittingly signalized by the laying of the cornerstone of a Prevocational School in New York. This new departure in education carries a long step further the pioneer work of the Society in that field.

H. J. G.

American Ethical Union,  
New York.

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of the  
**Ethical Movement**  
1876-1926





# Some Characteristics of the American Ethical Movement

*By* Felix Adler

IN undertaking to give a brief account of some of the distinctive traits that have developed in the American Ethical Societies during the past fifty years, I may begin with a few words about the impulse that led to the formation of the parent society in New York.

Perhaps a hundred people assembled one evening, May 15, 1876, at the time when the country was celebrating the hundredth anniversary of its political independence. The people who gathered had summoned me from Cornell University, where I was at that time a

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<sup>1</sup> An address delivered in South Place Chapel, London, June 7, 1925.

very young professor of religious history and literature, in order to present to them the sketch of a religious society imbued with the spirit of religion but without its dogmas. After the address, the first Society for Ethical Culture was established in New York. There are now six vigorous societies in the United States, and the pattern in all of them is substantially the same.

The impulse that led originally to the formation of Ethical Societies sprang from the profound feeling that the life of man needs to be consecrated; furthermore, that the consecration cannot be derived from doctrines which, however vital they may have been in the past, however true they may still be for some, have ceased to be so for oneself.

Among those who assembled that first evening, there was manifest a desire to separate the grain from the chaff, but also to preserve the grain, and not only to preserve, but to plant it anew, in the expectation of reaping a richer harvest. The majority of those present were men of affairs, were men and women of ordinary good education, some of them, indeed, of superior education—but the

bulk of this first Ethical Society consisted of what would be called average people, and especially of fathers and mothers, who felt the need, both for themselves and for their children, of something to take the place of the consecrating influence of the old religions.

I cannot too strongly emphasize the fact that the movement did not start among the so-called intelligentsia, that it was not a rationalistic movement in its inception, that it was not negative in its attitude, that the people interested in it were not concerned with such questions as the authenticity of the Scriptures, or of miracles, or the reasonableness of the doctrine of the Trinity. Turning away from these matters, they asked with intense feeling, what *consecrating influence* shall we bring into our own lives, and particularly into the lives of our children?—indeed it was concern for the children even more than for themselves that led to the formation of these societies.

This desire for a consecrating influence expressed itself in the initiation of Sunday services, which were marked by great simplicity. Simplicity should not be identified with bareness. Simplicity may indeed be

empty, but, on the other hand, may be pregnant with meanings that ritual cannot express, or can express only incompletely, gesticulatingly—as for instance in the Quaker meeting, whenever there is a genuine forth-radiation of the Inner Light. Then there is power, there is reverence, there is exaltation. In the Sunday meetings of the American Ethical Societies there is no prayer, there is no ritual. There is music as a kind of frame, but the center of the service is the address. The address, however, differs from the utterances delivered in a Quaker meeting in that the conditions to which it is expected to conform, however difficult, however hard to live up to—never adequately lived up to, but still implied—are that the speaker shall not indulge in random utterances just on the spur of the moment, that he shall give his whole life to the problems of ethical living, having no professional or business interests in competition with his dedication to these problems, that he shall be steeped in the religious and ethical thought of the past, and that his object shall be to communicate light and heat to his hearers, that through their minds and hearts he shall endeavor to

influence their wills, shall quicken their highest aspirations, and thus seek to help them in the struggle toward inward spiritual freedom. Mere light alone, the *siccum lumen* of the intellect, will not answer. An address that is a mere exhibition of the speaker's mind, a mere intellectual performance, however brilliant it may be, is not desired. The platform of an Ethical Society is itself the altar, the address must be the fire that burns thereon.

The Ethical Societies are few in number because the qualifications mentioned are rarely met with in combination. Why they are so rare, why the world to-day has so many scientists of the first rank, and others who follow them in the second rank; why it has towering greatness among its musical composers, and many meritorious, if not equally illustrious musical artists; and why, on the other hand, religious and ethical teaching, so far as it still survives, is for the most part flat and uninspired, is a question that I cannot here discuss. I can merely say that without an intense moral faith there can be no moral fervor, and that if there is to be a new upward turn in ethics and religion, if Ethical Societies are to multiply,



they cannot be made to do so by instituting forum lectures, by devising a ritual, or even by establishing social settlements and other good works, however indispensable these may be; but that the movement must give birth to personalities who have attained for themselves an abiding ethical faith, and are aflame with it, that the extension of the movement depends on the rise of a succession of such personalities to hand on the torch from one to the other. Mohammed, it is said, secured his first success by converting his wife. The great task of the ethical teacher is to convert himself. If he has done that thoroughly, down to the core of his being, he will convert others.

The real attitude of the Ethical Societies from the beginning was positive, not negative, not antagonistic. We wished to define our own goal, to mark off a path toward it. We wished to build for ourselves a spiritual shelter amid the immensities. But controversy was forced upon us. Like the builders of the second Jerusalem temple, we were compelled to build with one hand and to bear the sword, as it were, in the other. The Fundamentalists would not let us alone. Fundamentalism,

which is now experiencing an attenuated recrudescence, was at that time in robust possession of the pulpits. Able, scholarly preachers, whose solidity of conviction had not been fretted by the Higher Criticism, the evolution theory and the like, defended fundamentalist doctrines, and thundered their anathemas against us.

It was not, as I have said, that we attacked them, but that they felt themselves obliged to attack us. For the attempt to lead the moral life, or even to try to lead a better moral life, without first accepting religious dogmas, was to their way of thinking monstrous. If recognized as legitimate it would cut the ground from under their feet. Religious faith, they said, is the tree, morality the fruit. Without the tree there can be no fruit. Belief is the source, the fountainhead, morality is the stream. Without the source there can be no stream. It is not enough, they declared, to refrain from denying the existence of a personal Deity, or reward and punishment in a future life—these doctrines must be positively affirmed. To ignore them is the crime. For without the belief in these traditional teach-

ings, yes, without the belief in the inspiration of the Bible, of the story of the Creation as told in Genesis, without the belief in Christ the Redeemer, etc., there could be no morality.<sup>2</sup> The proposition that the religious doctrine alone can produce morality is a dangerous one. For inevitably men will be led to scrutinize the moral fruits that the doctrine has actually produced, and will ask searching questions, such as: How about the enormous extension of the social evil in Christian countries? How about unscrupulous competition in business? How about the exploitation of child labor? How about war? The reply usually is that these things persist in the world because the Christian principle has not been sufficiently applied. But those who offer this apology seem to overlook that the insufficiency of the application reflects upon the principle itself; and that if by its fruit religion is to be judged, the fact that it does not bear fruit

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<sup>2</sup> At the time when I was teaching in Cornell University, some of my friends, together with myself, undertook to establish a much-needed club and reading room for working boys. One of my colleagues, a most amiable man, refused to help on the ground that the work could not be morally beneficial, since it was undertaken by persons who did not believe in Christ the Redeemer.

is to that extent a condemnation of the doctrine.

The ardor of the Fundamentalists gradually abated during the quarter of a century which elapsed between 1876, the date of the founding of the first Ethical Society, and the beginning of the present century. But the disastrous results of the fundamentalist assertions were bound to show themselves more and more. Without religion, that is, without our kind of religion, morality is impossible. Morality, therefore, has no independent standing of its own. Righteousness, or the desire for it, is not excellent on its own account. Moral truths, consequently, are derivative, have no vitality of their own. Morality rests on certain props, more particularly on obedience to the fiat of a superhuman being, together with fear of punishment and hope of reward. When these props give way there is no reason why men should restrain their passions, or practice mutual helpfulness, or follow the difficult pursuit of truth, or seek to overcome the evil in their own natures.

The warning which we kept repeating during this first period of our public teaching was

that fundamentalism, in protesting the authority of its dogmas, was helping to impair the authority of the moral principle; that a generation which had been taught to think that morality on its own account is nothing, and that its obligations are derivative from certain beliefs, would for the time being cast morality from it as soon as those beliefs should have ceased to be convincing. If morality rests on extraneous props, it will fall to the ground when the props crumble, as they were sure to do, and as more and more they have done. In part, at least, the moral debacle of which we are the witnesses is due to the basing of morals on doctrinal beliefs, which had been inculcated in the supposed interest of both. The fundamental vice inherent in fundamentalism is not its hostility to science, nor the impossibilities which it imposes on the human reason, but the implicit proposition that morality is an arbitrary thing, arbitrary because without intrinsic appeal, and obligatory only because it expresses the unmotivated will of a supreme being.

Two opinions have been debated with respect to the nature of the Deity: one that God

is God because he is good, because in him is found the most perfect expression of intrinsic goodness; the other that good is good because it happens to be the will of God. The former opinion has been held by the deeply pious among the religious teachers of the past; the latter is involved in the uneasy contentions of fundamentalism. Its vice is that it attaches arbitrariness to the sublime conception of the good.

The position of the Ethical Societies connected with ethics the two notes of independence and reverence. The authority of the moral law is not borrowed; it is aboriginal, and also sovereign. The ethical end is the sovereign, supreme end of life to which all other ends must be subordinated. Now fundamentalism attacked the independence of the moral law. The supremacy of it, on the other hand, the reverence due to it, was attacked from another quarter, namely from the side of moral skepticism.

In the next stage of our history, a second controversy was thus forced upon us, chiefly with the moral skeptics, those namely who hold, from a different point of view, that morality



is arbitrary, not because it happens to express the mere fiat of God, but because it represents the mere convenience of men—or if not their convenience, their ignorant notions of social advantage, or their superstitions, or their class interests. “Morality is a convention” became a favorite phrase. A conventional rule is to be observed simply because it has been agreed upon, with indifference as to the nature of the thing which is agreed upon. The lifting of the hat in salutation is an instance. Any other sign or gesture, if agreed upon, would do as well.

The diversity of moral opinions and practices among mankind, it is true, is at first sight dumfounding, and modern ethnological research is constantly adding to our knowledge of what may be called ethical fossils, or ethical curiosities, or ethical malformations. Yes, not only the variety, but the contradictions between the opinions and practices sanctioned or abhorred among men are striking. Nor should the existence of this diversity and of these contrarieties in the moral codes be slurred over or shirked by the ethicist of to-day. Undoubtedly some things that were right in Sparta



were wrong in Athens. Unquestionably what is right in America may be wicked in China; for instance, the disturbance of ancestral spirits by the laying of railroad tracks. Wife-lending is a sign of hospitality among certain primitive tribes. Many husbands to one woman is a recognized form of marriage. Cannibalism itself is probably a quasi-religious practice.

In scanning this pitiful story, one's heart is apt to sink at the thought of the low origins of our species, the obscure gropings toward something better, the miserable idols which men have taken for gods. But quite emphatically the objection drawn from the facts referred to against the authenticity of the moral law is shallow. For in the first place it should not be overlooked that everywhere, even among the less civilized peoples, there is the recognition that something is right; the radical distinction is drawn between right and wrong, even though the particular notions of what is right and wrong may be quite astray. And, aside from this, the point to bear in mind is that the truth of an opinion is not established by the *consensus omnium*, or by majority

vote, but by the dictum of a minority, consisting, in every field of human activity, of those who know the facts and are competent to reflect on their relations. Thus it is quite probable that if the heliocentric and geocentric theories were to-day submitted to a majority vote, the geocentric would still bear off the palm, and that, too, if only the population of so-called civilized countries were invited to vote, excluding, however, those who merely repeated in parrot fashion what they had been told or read in textbooks, without understanding the proofs.

To array the crude moral notions of right and wrong that prevailed in the past, and that still prevail among the multitudes, against the high authenticity and sovereignty of the ethical principle in man, is as reasonable as it would be to array the science of the medicine man against that of Pasteur, the astronomy of the Chaldeans or even of Ptolemy against that of Newton, or the opinion on physical phenomena of St. Thomas against that of Clerk Maxwell and Einstein. Experience is constantly expanding. New facts and relations between facts come into view. It becomes more and

more difficult to extend the mental grasp so as to embrace the many facts and the many relations; and more and more the world must rely upon the authority of extraordinary minds to give light and leading to the many.

In the physical sciences the facts are external, ponderable, measurable; in ethics the facts are experienced inwardly. The two main ethical facts are the worth of every human being—in ethical experience I assert first my indefeasible selfhood, which is never to be sacrificed; secondly, in ethical experience I assert the indefeasible selfhood of my fellows. The two facts can be reconciled in the statement that my selfhood is manifest in the energy I expend in evocating the differentially qualified, but equally worth-while selfhood of my neighbors. The ethical law is the opposite of the law of the jungle. The law of the jungle is that life shall thrive in feeding on life; the ethical law is that life shall thrive in promoting life.

Aristotle wisely says that ethical habits must precede the recognition of ethical principles. The principle of living in promoting the best life of others must likewise be grounded in

habits. The Ethical Societies, therefore, are educational societies intended to create those habits through which the light of ethical principles shimmers, out of which the pure elixir of ethical principle may be distilled.

The last and most menacing tendency of our time to which the Ethical Society must relate itself may be called Voluntarism—marked by the exaggerated claims put forth on behalf of the individual will, the repugnance to binding ties. This tendency is for the moment everywhere in the ascendant. In literature it is illustrated by such names as Ibsen, Nietzsche, Anatole France, the admirable Romain Rolland, Shaw, Wells; in philosophy, Bertrand Russell and the Pragmatists. Gifted dramatists, poets, artists, social reformers, earnest educationists, are among its protagonists. Its practical effects are showing themselves in the breaking up of families, in the growing change of opinion with respect to the permanence of marriage—a change advocated on the theoretical grounds that individual wills shall not be subject to binding ties. (Faithfulness, it is conceded, is perhaps better, but with the reservation that it shall last only as long

as the relation continues to be agreeable to the individuals concerned.) Hence the multiplication of divorces, and in the political field anarchism, with the brute reactions to which it inevitably gives rise—for if the individual asserts his will against the rest, the massive will of the others will not hesitate to crush him. In the schools, especially of the United States, the voluntaristic doctrine is at present spreading far and wide. Its main contentions are that the tradition of the past is to be ignored as far as possible, that all things are to be made new by the new generation, and that the young shall learn only what interests them—this possibly to lead to a certain form of discipline, but the discipline itself to be accepted only on the ground that it is advantageous to the individuals concerned.

Voluntarism arises out of the overemphasis of one of the two poles of ethical experience—the incontrovertible value of selfhood—to the neglect of the opposite pole. It is easy to account for its temporary triumph. We are still in the period of revolt, partly against what remains of the feudal organization of society, partly against the smugness of the middle

class. In the Germany of Nietzsche, the feudal organization, with the militarists in control, was still in full possession. In the England of Shaw and the others, middle-class supremacy, and deference to one's social betters, is still entrenched. In the United States the individual has been let loose, with seductive opportunities for the satisfaction of his acquisitive instincts, and the philosophy of the unrestrained manifestation of self has here in consequence a congenial soil. The habits which the experience of the sacredness of binding ties must create have still to be formed.

The problem of the Ethical Society, looking quite far ahead, is, how shall these habits be formed? What kind of binding tie shall be proposed? On what ground shall men be induced, not so much to submit to it, as to desire a new constraint upon their wills? And by what educational methods shall the underlying habits be inculcated?

The new principle of constraint may be defined as the pull of spiritual evolution. Spiritual evolution is the progressive advance of mankind toward a state of things in which the light of ethical perfection shall be reflected



from the face of human society, that is, in which all men shall live and move and have their being in mutually promoting the highest life of each and all. The spiritual evolution of mankind toward a condition of things in which the light of perfection shall be reflected from the face of human society, conceived as the supreme end to which the generations are committed, means that the setting up of a new human type is the goal to be approached. It means that the object of social reformation shall not be a mere change in the conditions under which men live, but a change in human nature itself. It means that we shall look forward consciously to the breaking forth of new powers in ourselves, to the release, through our own efforts, of capacities dimly latent in us. It means that the human race shall take its evolution into its own hands, and that as yet unrealized manhoods and womanhoods shall appear. Binding ties are imposed, not from above (by the fiat of God) but from ahead. The radiant future stretches forth its arms toward us, and binds us to be willing servants to its work, willingly to accept those limitations of the individual will which are in-



dispensable in the service of a far-off cause, a service which at the same time disciplines and ennobles the individual himself. This, to my mind, is the solution of the problem how constraint upon the self is compatible with the affirmation of the self.

Binding ties are necessary because disciplinary. Discipline is necessary to the manifestation of power. Even the athlete submits to discipline. No great thing has ever been accomplished without it. Discipline is stimulative. It is felt as a hardship only by the covetous, the domineering, the lazy. Discipline, by the very pressure it exerts, arouses capabilities. It is inimical only to whatever stands in the way of the highest business of man.

And aside from the familiar obstacles to progress just mentioned, there is one that must be specially noted in connection with the prevailing voluntarism. It is the segmentary view of one's life that is especially evident, for instance, as applied to marriage. To take the segmentary view of life means for the man and the woman to think of the short span of years in which they live together as cut off at

both ends, from the past and from the future. They are thus led to think of their relation as it concerns only themselves, as it nets their mutual happiness. Hence, whenever it fails to answer their expectations, they readily contemplate the dissolution of it. Marriage is the channel through which the life of the race flows from the past on into the future—its current to be purified and intensified as it passes. The permanence of marriage depends on its being related to the spiritual evolution of the human race, to the production of the higher human type. It is concern for the shining future that transmutes the casual preference of a man and woman into a binding tie.

But I cannot conclude my outline of the Ethical Movement as it has shaped itself in the United States without a brief reference to a change in the type of religious organization which is now under way. The church is a quasi-organic structure, in which all who belong to it are regarded as members of a single body, the body of Christ. A very vague, indefinite and difficult image is thus presented to the mind—the body of an individual, Jesus, or Christ, including the millions of church

members. And since it is a single body which is thus conceived as expanded over innumerable members, I have called it quasiorganic. The form of religious organization toward which we are tending is designed to be more adequately organic. The parent society is beginning to be divided into vocational groups, which are to become the organs of the organism of the society. The purpose of each of these groups is to clarify and define the ideal of the service which its particular vocation is to render, bearing in mind the interactions of the different vocations upon one another.

The Business Men's Group, which has been in existence for a number of years, may serve as an example. The group has purged the ideal of the service to be rendered through commerce and industry by abjuring profit as the motive, and exalting service. But the members of the Business Men's Group are living in a society in which the profit motive prevails. How are they to square their practice and their profession? Certain changes can be introduced—industrial representation, for instance. The head of a business or plant can of his own accord restrict his income to the

salary which he would receive as executive, and use the surplus *pro bono publico*. Details need not here be discussed. It is possible within the womb of an evil society to begin the life of a better society. The very difficulties encountered will help to test the ideal itself. Trial and error will lead to the discovery of more successful ways of realizing it. And while the man engaged in business will find that he cannot wholly satisfy his ethical nature, this experience itself will deepen his ethical insight.

Every vocation is a kind of service, that of the lawyer, that of the physician, that of the artist, etc. None of them has ever yet been adequately rendered. To render them adequately does not mean to produce certain external results, it means in the effort to produce the results to bring about the spiritual relation between those who work together—the relation of give and take, or rather of getting while giving, the reciprocal evocation of latent power—not that which is actually elicited, but the act of mutual eliciting, being the gist of the matter.

Moreover, the vocational groups of the Ethical Society have a second aspect which must

be taken into account in order to understand the theory upon which the new shape of religious organization is based. The persons engaged in any vocational group are bound to realize that the work of clarifying and applying the ideal of service in their vocation must be continued in successive generations. And among the succeeding generations, the next generation is specially in their charge, on their conscience. The business man, therefore, who thinks of the new type of merchant and manufacturer must be peculiarly interested in the young men, the apprentices, who are the next to go into business. Therefore in the Ethical Society the Business Men's Group is closely to be linked up with the Prevocational School of Business which is about to be established by the Ethical Society in connection with its Ethical Culture School. This new prevocational school is planned to educate young men who will enter business with the service ideal both in mind and heart; and on the Business Men's Group of the Society will devolve the duty of incorporating into the plan of education of these young men the best wisdom which they have themselves attained in their endeavor

to permeate the lump of selfish and materialistic strivings with the spiritual leaven.

The Fiftieth Anniversary of the parent society and of the movement in general is to be celebrated by the creation of a system of prevocational schools, of which the Business School is one, and the one that illustrates the principle which will govern all the rest.

The task of spiritualizing one's own vocation by means of the service ideal must be passed on to the next generation, therefore the vocational groups and the prevocational schools are to be inseparably connected.

Again, there is nothing that so stimulates one's own zeal for the highest vocational service, so clarifies and defines one's own vocational ideal, as the presentation to one's mind of the image of the successor whom one desires to see in one's place.

. . . . .

The Ethical Society exists in order to give a new consecration to life.

There are certain occasions when the need of words that express consecrating ideals is more keenly felt than at other times. Two occasions stand out conspicuous in this connec-



tion: marriage, or the union of two lives previously separate, and bereavement, or the visible severance of lives previously united.

The consecrating ideal in both cases is orientation toward the ethically perfect society (unity of life, that is, living in promoting the life in others, with a view to the perfect unity of life among all spiritual natures). That the relation of a man and woman in marriage is made sacred by their joint dedication to this ideal I have briefly indicated above. The thought is more fully elaborated in the chapter on Marriage, contained in my published *Hibbert Lectures*.

That the keynote of words spoken at the bier should also be taken from the ideal of mankind as forging its way toward the ethical perfection of mankind has been worked out in an address to be published in the near future. The call that comes to the bereaved is for a new unity of life, is to reknit spiritually the tie that has been sundered visibly. To remain in spiritual connection with the departed is to incarnate in one's own life that measure of ethical worth which they have achieved, to develop the best in oneself, and thus to keep in contact with the



best that was and is in them. In a real sense we are to fulfill their lives in ours. But this idea depends for its motive force entirely upon a vivid conception of the task of mankind as a whole, on the orientation of one's mind and heart, of one's whole being, toward a spiritual state of society of which the departed and we are jointly creative.

## FELIX ADLER

*Birth:* August 13, 1851.

*Education:* Five years in the Columbia Grammar School of New York, four years Columbia College, three years University of Berlin (Ph.D., Heidelberg, March, 1873).

*Chief Influences:* The profound ethical influence of the father and the early training of the mother in visiting and helping poor families in the tenements of New York.

*Studies:* The writings of the Hebrew prophets in the original text. The Higher Criticism. Theoretical and practical contact with the labor problem while abroad. The various philosophical systems, with special attention to that of Immanuel Kant. Brilliant and inspiring lectures on Hellenic life.

Return to New York. Jewish theology outgrown. Six public lectures, chiefly on the great religions, in Lyric Hall, New York. Three years professor of Hebrew and Oriental literature in Cornell University. Jointly with





Professors Toy of Harvard University and Henry C. Adams of Michigan University, director and lecturer of the Plymouth School of Ethics. Four summer sessions, one winter session. Since 1902, Professor of Political and Social Science at Columbia University.

1909. American exchange professor in the University of Berlin.

1923. Hibbert Lecturer at Oxford.

*Educational Work:* Established the first free kindergarten, then the Workingmen's School, then the Ethical Culture School in New York.

Established in 1878, the first public kindergarten west of the Mississippi, in San Francisco, California.

*Activity in Social and Civic Movements:* A member of the State Tenement House Commission in 1884. Joined with Edmond Kelly in starting the first Good Government Club, which later developed into the City Club. Convoked the committee of which William H. Baldwin, Jr., Mrs. Charles Russell Lowell, and Rev. Mr. Paddock were members, to check the intrusion of the social evil into the houses of the poor on the East Side. The action of this

Committee brought on a struggle with the evil forces which at that time controlled the Police Department, and led to the creation of the larger Committee of Fifteen, which achieved the election of Mayor Low. Chairman of the National Child Labor Committee from its inception consecutively for seventeen years. Chairman of Mayor Mitchel's Committee of Citizens to avert the strike of 60,000 garment workers. After twenty-eight sessions the strike was averted.

Established the first Society for Ethical Culture in New York City, and laid the foundation for similar societies by lectures in Chicago, St. Louis and Philadelphia.


In 1891, on the invitation of Professor Gizycki, of Berlin University, explained the objects of the American Ethical Movement and thus led to the formation of the German Society of *Ethische Kultur*.

Lectured in Essex Hall, Cambridge University, on the invitation of Professor Sidgwick, and repeatedly in Dr. Stanton Coit's Ethical Church.

As Chairman of the International Committee of Ethical Societies, convoked the first

Moral Education Congress, which will be followed by the fourth, at Rome, in April of the present year.

As Chairman of the International Union of Ethical Societies, convoked the Universal Races Congress, which met in London in 1911, and at which delegates were present representing China, Japan, South Africa, the various countries of Europe, in fine, the principal nations and races of the world.







WILLIAM M. SALTER







## WILLIAM M. SALTER

I WAS born in a little town on the Mississippi River, Burlington, Iowa—it was then (1853) the far West. My parents were Congregationalists—my father belonging to the “Iowa Band” who went out from Andover Theological Seminary in the forties to do pioneer religious work in what at that time was only a Territory; my mother, the daughter of a deacon and founder of a Church in Charlestown, Mass., who, it was said, would have turned in his grave to know that a grandson of his had preached in a Unitarian Church near by, as I once did. My father, however, was of an open mind, and, after Bishop Butler, held Dr. Arnold of Rugby, Dean Stanley, Frederick Robertson and Horace Bushnell in special esteem—so that while the home atmosphere was positively and devoutly Christian, it was not rigid or narrow, and I felt only the appealing side of the Christian faith.

At fourteen I went to college (Knox College, Ill.), my father having entered college at the same age (I had begun Latin at ten, Greek at twelve, never knowing English grammar). Intellectual awakening hardly came before my junior year—and I can still remember the disturbing questions about “God” that then arose, as also the reassurance I got in a walk with a tall and really reverend senior. In that year, too, I read *Ecce Homo* (my father’s copy), which somehow made Jesus a living figure to me as never before—and gave me my first inclination to the ministry. The following year I came on Channing and Emerson, and the thought of a personal quest for truth in the religious realm, regardless of results, entered my head. My graduating “oration” was on “Is Orthodoxy in Theology Necessary for the Christian?”—a performance that made some of the Trustees question, when they heard it, whether I ought to have the degree, though my father clasped me in his arms (an unusual thing) when I came down from the platform.

In the autumn of that year (1871), bent on becoming a minister, I went to Yale Divinity



School, beginning there a more or less systematic search for truth in the two great fields—theology proper, or evidences of the Divine existence, and the Bible, particularly the Gospels, or evidences of a Divine revelation through inspired writers and the Son of God himself. I believed as before, but I wanted reasons, grounds, for the belief. For practically five years I gave myself up to the intricate, difficult, questions involved—and gradually one article after another of my former faith became wrapped in uncertainty. In 1873 I left New Haven for the Harvard Divinity School, thinking I might at least hold on to enough to be a Unitarian minister if I could not be an Orthodox one. After a year there I took charge (as temporary “supply”) of a little Unitarian parish in the country, to try myself out as it were (Wayland, Mass.)—it was a happy experience for me, but I was not left at ease intellectually. Returning to the School after the year’s absence, I found by the time I graduated (1876) that solid grounds for distinctive Christian faith in any form had quite slipped away—religious romance (if I may so speak without irrever-

ence) yielding place to the rather gray light of day.

However, some general conception of the world and life was necessary, and my mind turned to thinkers outside the Christian movement, the ancient Greeks, and, being honored with a Parker Fellowship from Harvard University, I went to Germany (Göttingen) for an extended study of them. Even so I could not forget my Christian past and felt I might still keep connection with it if I studied Plato and Aristotle not alone for themselves, but with a thought of tracing their influence (of which I had got an inkling) on the development of Christian doctrine which subsequently took place—I might possibly contribute something of value to Church History, and teach in this branch, even if not a good churchman myself. But my hopes came to nothing, for before the end of the first year my health gave way—and not till after two years of home nursing and particularly experience of Colorado air (one winter herding sheep there) was I good for anything.

Once myself, however, the old impulses, stirred by *Ecce Homo*, arose again, and the

question pressed on me, Could I not somehow, consistently with my altered intellectual conceptions, take up work such as I originally hoped for, and in the spirit of the "enthusiasm of humanity" which *Ecce Homo* described? I knew that Channing was touched with the same spirit and I wondered whether, despite my theological "shortcomings," the communion to which he belonged might not have a place for me. While still herding my sheep, I wrote, aside from letters to Eastern friends asking for advice, a little pamphlet as a kind of feeler in that direction, "On a Foundation for Religion" (Boston, 1879). To my mind, even without the personalistic conception of the Divine, sentiments of dependence and gratitude could be very real—I was devoutly grateful myself to whatever powers there were in the world about me for my own rebirth. And yet the results of my inquiries were not unambiguous, and I had no wish to put myself where I did not really belong.

It was in these circumstances that on my way to Boston (in late 1879) I met Felix Adler. Here, I saw, was a new type of religious movement. There was no need of

arguments or explanations of a theological sort. The stress was all on human service, and of a more radical kind than the Churches were accustomed to. I seemed to find an embodiment of that farseeing, deep-going "enthusiasm of humanity" which *Ecce Homo* had so affectingly portrayed. When I spoke of a line of historical study I had once contemplated, Dr. Adler remarked with a smile, "We are trying to *make* a little history here"—and it came almost like a challenge. On the platform, he spoke like one of the old prophets, "Wash you, make you clean." Maxims of conscience and righteousness are as "old as the hills," yes, and often as "barren as the rocks," he said. "The novelty of righteousness is not in itself, but in its novel application to the particular unrighteousness of a particular age"—the words still ring in my ears. He put his hand on specific evils and wrongs. Not a creed, but the *deed*—was his motto. And yet with all absorption in present duty and needed reforms, he had a far-away glance to the whole future of man and the highest possibilities of the race—the dream of a "Golden City" as the outcome and consummation of things, a

conception comparable to the Christian "Kingdom of Heaven," save that we men must build the "City," and not expect it to be ready made for us elsewhere, or to come down to us from above. Here, to his mind, was the supreme calling of man, the call lying in his very nature and constitution, and coming finally from those depths of being whence man and nature alike proceed. This touch of mysticism and philosophy also appealed to me, though one might admit, as he did, that no dogma should arise, the purpose, the actual effort being alone absolutely necessary—even the old religion admitting, in illumined moments, that men may do God's will "and know it not."

I moved slowly—perhaps I always do, I have to weigh and ponder—but at last (1881) I had no choice; I joined the pioneer with heart and soul, and count myself blessed that for twenty-five years, in whatever limited and fragmentary way, I responded to his high example. After a year and a half of tutelage in New York, I began work in Chicago (Feb., 1883).

# The Basis of the Ethical Movement

*By* William M. Salter

. . . I KNOW the Churches speak sometimes of "mere morality," and ask if that can save a man. I answer readily that a surface, mechanical morality, no matter by whom practiced, does not and cannot save a man. But if so, the call in my judgment is not for something to take the place of morality, but for a larger, a more perfect morality, one covering the whole of life, and allowing no nook or corner of it to lie outside of the sacred sway of the just and the good. It is a higher standard of righteousness which the world needs, one which shall convict even the religions of the day of the lowness of their own standards; which shall awaken the slumbering consciences of men, and regenerate life, private and social. If the

Churches had the idea of morality as a principle, would they dare to speak of it in this slighting way? No; by morality they mean custom or tradition, or at best a set of commands given by Moses or Jesus, and written down in a book. That it is an independent idea and law of man's own mind, prior to all custom and tradition and books and persons, and so capable of superseding them all and making them antiquated, is hardly imagined. But it is nothing else than this that I mean by proposing the pure dictates of conscience as the basis of our movement. We assert the independence of morality. We do not rest on dogma, because there is something in man closer and more constitutional to him than dogma; we do not rest on history, because we believe that within man lie the springs of history, and that history's grandest movements started from no inspiration that we cannot draw on equally well to-day. The modern world talks of progress: we believe in moral progress, that the ideas of righteousness are not stationary, but capable of endless expansion; that there can be no final statement of ethics; that men may get scruples in the future that they have no thought of now;



that, for example, a sense of justice may develop that will make our present manner of conducting business and industry a reproach and a shame.

It is a word of this sort which I should like to throw out among men and women of to-day. It is a new center of interest, a new basis of union, that we have to propose. The old religions, and Liberalism in its present forms, rest on other issues. Judaism is a race religion—a pure, a lofty religion, but still a race religion. Christianity is more universal, but it is founded on and limited by Jesus of Nazareth; and, though I will not be surpassed in genuine reverence for that unique figure, that image of blended majesty and gentleness which has cast a light down the centuries, and has rarely been without influence, even when Christians were maddest and most bigoted, truth equally compels the admission that Jesus does not furnish a basis broad enough and large enough for the present and coming time. Yes, Jesus himself rests upon a deeper foundation in the reason and conscience of man; and on that bottom rock we may stand to-day as truly as he stood, and may build upon it as

serenely, with as undaunted a faith and as firm a hope as ever he or his followers did eighteen hundred years ago. No more satisfactory is ordinary Liberalism. It is still largely critical; it is often but a wild and bitter attack on the old religions; it is at best a calm and clear perception that the old religions are no longer possible to us; it is not seldom coupled with indifference to moral questions, and, where it is zealous, its zeal must often be confessed to be on the wrong side. I believe the future is for those who have cut loose from the old-time forms and creeds, and who have no patience with them. But their impatience must go further; they must become impatient with themselves and with the moral state of the community; they must turn a deaf and relentless ear to all the siren calls that would confound liberty with license; they must rather own the call of stricter rules, of higher ideals of duty, and feel that, with the old citadels of faith in ruins at their feet, their work has but begun. It is to earnest and brave-hearted men and women who will turn their faces in this direction that the Ethical Movement addresses itself.

For let me make clear that the basis of our movement is not a theory of morality, but morality itself. The moral teacher is not primarily to give a metaphysical philosophy of ethics; to propagate transcendentalism or utilitarianism—though he may have views of his own, and on occasion need not refrain from expressing them. He desires rather, if he can, to hold up the idea of the good itself; to make men love it for its own sake, and own its beauty in the conduct, in the beautiful order and beneficence, of their lives. There is but one theory of morals against which I have any feeling, and this not because it is a theory, but because it is subversive of morality itself. I mean the view which we now and then hear advocated, that morality is but a refined selfishness, a long-sighted prudence; that the end of life is and can be nowhere else than in the accumulation of individual pleasures, and the avoidance of individual pains. That man cannot go out of himself; that he cannot love another equally with himself; that he cannot find an end of his being in his family, in the community, in the State; that for all these he cannot live, and cannot die rather than see

them dishonored—that is what I call the real infidelity, and, whether uttered by priest or philosopher, has, and always shall have, my dissent and my rebuke. Morality *is* this going out of one's self and living in, living for, something larger. Prudence, selfishness—these are and may well be the servants, the attendants on morality; they never dare take the place of masters. Aside from this, which is not a theory but a statement of morality, a moral teacher need have little to say, at least at the start, of the philosophy of ethics. It is something far more primary and simple than philosophy, even the truest, that must be our immediate concern. It is the practically proving to the world that morality is an adequate foundation for our lives; it is the demonstrating that unselfishness can be by showing it; yes, it is, I sincerely hope and trust, proving that a higher morality is possible than the world now allows—proving it by the stricter purity of our private lives, by higher notions of honor in our business or professional relations, by juster conduct to our employees; yes, by a new wave of sympathy and humanity that shall take us out of ourselves and out of our

business, and make us bear the burdens of the sick and the poor and the forlorn in our community as they have never been borne before. (From Mr. Salter's opening lecture to the Chicago Ethical Society in 1883. Reprinted in *Ethical Religion*; Watts & Co., London.)

S. BURNS WESTON







*Goldensky Studios*



## S. BURNS WESTON

BORN on a farm in the state of Maine, my early boyhood was surrounded and influenced by the mildest type of New England Puritanism. My parents and grandparents belonged to the Christian Church, a church without any formulated creed other than the Bible itself. It is one of the most liberal of the orthodox sects.

At thirteen years of age I went to Ohio and entered the Preparatory School of Antioch College. Eight years later I graduated from that college, where liberal religious thought—influenced by the class-room teachings and public addresses of such professors as G. Stanley Hall (the teacher of philosophy during my college course), and E. C. Claypole, a noted scientist—was very pronounced.

From Antioch I went to Harvard and entered the Divinity School in the autumn of 1876, the year the Ethical Movement was founded by Felix Adler in New York.

Soon after the parent Ethical Society began its first year's work in October, 1876, the newspaper reports of the Sunday lectures Professor Adler was giving attracted my attention and met a warm response.

After graduating from the Harvard Divinity School, in 1879, I occupied the pulpit of a liberal Unitarian Church at Leicester, Mass., for eighteen months, without being ordained. I had no sympathy whatever with the Conservative wing of Unitarianism, which at that time was predominant in that body. Neither its insistent theism, nor its avowed adherence to "Jesus as our Lord and Master," nor its semi-orthodox ritual, appealed to me.

The broad basis of freedom and fellowship that was the outstanding feature of the Free Religious Movement had my entire sympathy. But I felt more sympathy still with the ethical message that was being proclaimed from the platform of the Society for Ethical Culture of New York and the practical philanthropic activities that Society was undertaking.

Being forced out of the Unitarian pulpit, not by the church itself, which would not let me resign, but by the Council of the National

Unitarian Conference, I came at once into close relationship with Felix Adler. After a conference with him in the spring of 1881, I decided to spend two years studying abroad with a view to preparing myself for the leadership of an Ethical Society. At the end of that time I spent another two years taking special courses in the School of Political and Social Science of Columbia University, and working with Professor Adler and the New York Society.

From New York I came to Philadelphia in 1885, and helped to organize a Society for Ethical Culture, which is now approaching the end of its forty-first year, and with which I have been actively associated from the beginning.

# The Need of an Ethical Religion

*By* S. Burns Weston

THE present time is eminently characterized by a rationalistic tendency. A spirit of free inquiry is pervading every department of human thought and feeling and demanding that everything be submitted to the ordeal of a searching scientific criticism. This free critical spirit of our age is highly beneficial to our thought life and in the end must prove beneficial to our whole moral life. It is clearing the clouds from our mental horizon, opening to us new visions, and revealing meanings that before lay hidden or obscure. It is in religion, however, that the rationalistic spirit is working the greatest changes and giving the brightest promise. It is bringing about a re-examination of the creeds and rituals and

personalities of religious history. It is causing all the so-called sacred writings and traditions, all the past claimants of a supernatural inspiration or mission to be summoned before the tribunal of modern thought and feeling to be judged anew. If there are any preconceived theories or prejudices standing in the way, they must be set aside. The one leading question is the same as that which nearly nineteen centuries ago Pilate put to Jesus: "What is Truth?"<sup>1</sup>

The Church, identifying religion with its own creeds and ceremonies, maintains that to give up these creeds and ceremonies, is to give up religion. But a profounder investigation and deeper insight into man's religious nature and history shows that all the creeds and forms of religion are transient, that the verities of the human heart and mind which gave them birth are alone permanent, that though the theologies and philosophies change from century to century, the laws of reason and the facts of conscience are as abiding and eternal as man.

To find a permanent basis for religion one need not look to religious history with its ever-



changing forms and creeds; one need not turn to the Bible, or the Koran, or the Vedas; one need not go to the Church, or the Synagogue, or the Mosque; one need only become acquainted with the fundamental principles and facts of man's moral and rational nature. Not the dying out of the old theologies, but the entire change of our nature and the extinction of the ideals and noble sentiments within us would be the end of religion. Whether religion is dying in the world depends upon the answer to such questions as these: Are our ideals lowering? Are the sentiments of humanity dying from men's breasts? Are men observing with indifference the sufferings of the sick and the miseries of the poor? Is the mother growing regardless of the destiny of her child? Is a high ambition finding no place in the hearts of youth? This we do not believe. We believe that humanity is moving forward, that from age to age ever higher ideals arise for the guidance of human conduct. The history of the human race shows that in the main each new age has risen to a higher level than the past. The law of man is the law of progress. The change, however, does not come

about suddenly. The great and permanent results in human progress are won only by a long and laborious process.

What the world needs to-day is a religion that is able to direct and inspire and uplift men. Such a religion will gradually create for itself new forms of expression and build up new institutions—not for the sake of glorifying supposed supernatural personalities, but in order to do the best work for humanity. The religion of the future must be of and for humanity.



WALTER L. SHELDON







## WALTER L. SHELDON

WALTER L. SHELDON, who founded the St. Louis Ethical Society and was its leader for twenty-one years, was born on September 5, 1858. From his infancy to his college years, he lived in Vermont. He studied at Princeton, from which he graduated in 1880.

Up to his senior year in college, Mr. Sheldon had been a devout member of an evangelical Church. He attended its meetings regularly, took an active part in prayer meetings, and observed Sunday rigidly as a sacred day, set wholly apart from the business and pleasures of life. At one time he thought of preparing himself for the ministry. But the study of philosophy, during his senior year at college, completely broke down his theological beliefs.

After his graduation he traveled for twelve months in Egypt, Palestine and other countries, with his classmate, Julius W. Atwood, now the Protestant Episcopal Bishop of Arizona. Thereafter he went to the University



of Berlin to take courses in philosophy and literature for a year or two, planning that after he had completed these, he would travel extensively in the Far East, and hoping to obtain eventually a professorship of literature or philosophy in some American college or university.

While studying at Berlin University in the autumn of 1881, he met S. Burns Weston, who was attending some of the same courses, and first learned through him of the Ethical Movement and the work of Felix Adler, as founder and leader of the Society for Ethical Culture in New York. The idea of such a Society was absolutely new to him. He had never conceived the possibility of organizing a religious society on a nontheological basis, giving ethics the supreme place in religion. He soon became deeply interested in the aims of the Ethical Movement. Finally, he decided to change his plans and return with Mr. Weston at the end of two years' study in Germany, to work with Professor Adler in New York and prepare himself to be the leader of an Ethical Society.

During the two years Walter Sheldon spent in New York—from the autumn of 1883 to

that of 1885—besides working with Professor Adler and his Society, he attended courses in the School of Political and Social Science at Columbia University. He took great interest in the Young Men's Union of the New York Ethical Society and did much to invigorate it.

He returned to Germany in September, 1885 to pursue his studies there, but having a strong desire to organize and lead an Ethical Society, he came back in the spring of 1886, to give a short course of lectures in St. Louis, with that object in view. A few months later the St. Louis Ethical Society was organized with Walter L. Sheldon as its official leader. He continued in that position for twenty-one years, until his untimely death in his forty-ninth year, on June 5, 1907. His health had broken after a visit to Japan in the summer of 1906, where he gave a number of public addresses. During the last year of his life he was unable to lecture, but he continued to direct the activities of the St. Louis Ethical Society and to arrange for the speakers on the Sunday platform. Of what his heroic energy and devotion accomplished, this is not the place to speak. Elsewhere in this book, the Chronol-

ogy of the Society he founded briefly records the chief stages and outstanding results of his work.

His creation of the Self Culture Hall Association ranks him among the earliest pioneers of workers' education in America. He became director of the School of Philanthropy of St. Louis; was a charter member of the Contemporary Club and of the Town and Gown Club; a member of the St. Louis Academy of Science, of the Western Philosophical Association, and of the American Association for the Advancement of Science. He was elected as Chairman of the Social Science Department of the World's Congress of Arts and Sciences at St. Louis in 1904.

Five years after his death the beautiful Sheldon Memorial Building in St. Louis was dedicated to his memory.

The following is a list of Mr. Sheldon's principal works:

*An Ethical Movement* (1896); *An Ethical Sunday School* (1900); *A Study of the Divine Comedy of Dante* (1905); and a series

of textbooks for teachers and parents, as follows:

1. *Old Testament Bible Stories for the Young,*
2. *A Study of Good and Bad Habits*
3. *Duties in the Home*
4. *Study of the Life of Jesus* (for children)
5. *Duties of Citizenship*
6. *Story of the Bible, from the Standpoint of Modern Scholarship*
7. *Class Readings in the Bible*

These textbooks are all published by the St. Louis Ethical Society.

# What It Means to Work for a Cause

*By* Walter L. Sheldon

. . . FAITH in a cause is not something that is there at the start. We are not born believing. Every man is not at the outset a soldier; his vision has not been fixed on a goal with his first smile. Faith is something acquired; it is built up by small increments. Anybody can have hope; we are born hoping. But it is another thing to *keep on* hoping—and never to let the heart be made sick. It is easy to have hope when you can see the stir and feel the excitement; but to keep on hoping “when nothing seems doing” is another matter.

It means being willing to work alone; and this comes the hardest of all. Anybody can move with a crowd; but when the crowd swings in line then a cause is in peril. It is the men

at the start who do the hardest work, the men who take hold when the cause is feeble, when its plan is not all sketched out, when one must feel further than one can see. To have a vision by feeling when the eye is half blind; this is what has achieved success for every great cause. It comes hard to work alone, or to work with a few; it gives one sorrow and it gives one pain. The most trying experience for the human heart is grim solitude. To walk by oneself or to walk with a few when the crowd is moving the other way, involves standing up against one of the most subtle, deep-rooted, instincts of human nature. It is a battle with the natural man, with man as he came up from the earth, from the beast. It is only with his newly-begotten soul that a man may find courage to stand on his own feet, have faith, and walk by himself by the vision of feeling.

Think what it must mean to be walking in one way with a few, when all the millions are walking in another! How hard it is to face the doubts which may arise; how easy it is to lose faith! How do we know that we are right? Can it be that the natural man, the offspring of æons of ages, can it be that he is on the

wrong path? Yes, I assert, he is in that direction just because he *is* the natural man, because he is not the man made over by faith and by a newly-begotten soul. The men with souls that are *alive* are few in number.

Did I say it was an old world that we live in? No, the world of newly-begotten souls is only just begun—the world of man, the spiritual man, the man alive to purposes and ideals. This is a very young world, and the spiritual senses of the new soul are only half developed. . . .

It means, *most of all* to be willing to work for an outcome that a man will never see, to be willing to walk blindfolded all his days, to work for the vision within, and to go down in death while the work is not yet done, while the battle is going on, while not one gleam has come to him of the fruits of his labors.

Can he do it? Can he keep his faith though blindfolded? Can he work not only for to-day and to-morrow, but all the way through, without seeing the end? Can he keep this up with the consciousness that the next generation must do the same thing over again, fight the same fight—and they, too, not see the end?



Can he work for a cause whose realization is a thousand years or ten thousands years hence?

He can, I answer, if he has the true ideal of service and obeys it. But it, too, comes hard. The little causes whose fruits will be seen in a few years; these are what command the enthusiasm of the larger numbers. And when the triumph is won, those who have fought and done brave work may come together and hold banquets and drink toasts and rejoice in their success. They have a right to do this; their work may have been good work, worthy of regard. It is fitting that they should come together and rejoice in their triumph.

But there can be no banquets for those who are working for the big causes, no toasts to be drunk there, no assemblages of the workers to rejoice over the victory. They must go on working without seeing any victory, go on, inspired only by faith, working because of the newly-begotten soul with which, as it were, they have been entrusted. And the next generation must do the same thing and the generation that follows. In those centuries to come, as in our day, there must always be the few who work for the big causes, live for them, live



in them, die with faith unshaken; and yet who do not see the end.

The end will be coming; it will ever be nearer, it will be drawing more and more nigh. The crowning day is there, it is ahead. But you and I will not see it; we work by faith and not by sight.

I have said that he who fights for a cause must be ready to fight alone. But I will take that back and enlarge the number. There is a greater comradeship. The battle which he fights who works for a cause to-day is a battle in which the seers and the brave ones gone by also had a share. They are still the comrades of those in the ranks now and here. By their lives, by their faith, by their work, they give cheer to those alive to-day. Each man who fights this brave fight for the cause of all causes adds that much more courage for those who must do the fighting by and by.

Shall I call the roll of the workers in the days gone by? Shall I read their names that you may hear? It were a glorious list for us to see. But, alas, it is not there! The record was never made. Here or there one name or another stands out boldly and his life may

have come down in story for us to read. Some have fought against fearful odds and by their genius have made a name for themselves in spite of themselves. Some have perished at the stake and worn the martyr's crown.

But for the larger number there has been no crown either of glory or of martyrdom. They are the ones at whose graves there are no tombstones and whose names are unrecorded. They fought the good fight and they finished the course, they served it in the ranks, they helped to build the stepping stones, they did the drudgery work, they laid the foundation. We know that they were there because of the ideals alive in the hearts of men to-day. We have the measurement by which to judge, but over their graves we must stand in silence.

Some will have done more and some less. There are those who can only serve a cause by keeping faith in it. They may not be in a position to do anything; the circumstances of their lives may tie them down. But they may be servants of the cause still. They do it just by keeping the faith, just by believing in it, just by their hope in the coming Kingdom. They may do it by simply holding on in their

hearts with the assurance that the Kingdom shall come.

Each may contribute his share by faith and by effort. Yet this is not all. It is for each and all to keep the face and heart serene—in all these experiences.

And, lastly, it means when the fight is over and his part is done, to lie down to his rest serenely, hopefully, and cheerfully, abiding in faith and trust, "Like one who wraps the drapery of his couch about him and lies down to pleasant dreams."

PERCIVAL CHUBB







## PERCIVAL CHUBB

To tell the story of how I came into the Ethical Movement is to tell the story of my life. There was no apocalyptic moment. All the adventures and influences conspired toward the result. I can therefore do no more than set down the more important of the outward events, and let them explain transitions as they may, without any effort to reveal the inward side—the debates of the mind—the steps in the development of a view of life which may be called “ethical,” and committed me to a religious fellowship with others who had traveled by different roads.

My religious ancestry is Episcopalian—Church of England. I was taught to call all other kinds of people Dissenters. My father was Churchwarden of our Parish Church in Devonshire; my godfather was a clergyman; and the brightest memories of my boyhood cluster about the beautiful London church of St. Mary, Stoke Newington, where I was an



infatuated chorister for three years, and learned more about music than about religion. Owing to complications my "confirmation" was unduly delayed, and I had begun to read heretical books (notably Carlyle's *Sartor Resartus*), which upset my orthodoxy. It was a great grief to my mother, who intended me to become somehow a bishop, and to my godfather, when I decided that I could not conscientiously be confirmed. Things went from bad to worse. Not only did I come under the spell of Emerson and Whitman, but I read Huxley, Tyndall, Clifford, Hume, Spencer, Comte, hied on Sundays to hear Moncure Conway at South Place, and attended innumerable lectures, including those of Frederic Harrison and the Positivists, with whom at one time I was tempted to throw in my lot.

My "education," after beginning well with Latin and Mathematics (nothing more) at a Devonshire Grammar School, was wrecked (although I was a prize winner) at the Stationers' School in London. I reacted, and sought the romance of shipping and trading in a merchant's office, where I became expert in bills of lading and accounts. But my mind

recovered; I resumed the study of Latin and began Greek at the Birkbeck Institute; and then, deciding to enter the Civil Service, with its shorter hours, I landed in the Legal Department of the Local Government Board, where, owing to a skill and interest in writing, I was in time promoted to draft the more difficult letters—a valuable discipline.

Then came my effective education or culture through various organizations to which I brought a ferocious appetite—chief among them the Fellowship of the New Life, which I helped Thomas Davidson to set going, the Fabian Society, which grew out of it, and of which I was the first Secretary; and the Aristotelian Society, of which I was the youngest and callowest member. This meant association with all sorts of people, coevals and seniors, who were my chief educators. They included Havelock Ellis, Graham Wallas, Sidney Webb, Bernard Shaw, William Morris (the kindest of men, who fortified me with introductions when I set out for America), Edward Carpenter, Shadworth Hodgson, etc. Then news reached some of us of Felix Adler and the birth of the Ethical Movement; also

the first words of his first disciples; and, deeply stirred, I joined with J. H. Muirhead, Bernard Bosanquet and others in starting the London Ethical Society. It was the influence of Emerson and Arnold that impelled me, supplemented by the philosophy of Thomas Hill Green, which these pupils of his who rallied to the new banner helped me to grapple with. The Ethical Society enlisted, for its courses of lectures at Toynbee Hall and elsewhere, such men as Edward Caird, William Wallace, and Sir John Seeley, whom I was privileged to meet. These were the days of the Social Renaissance in England. "Bliss was it in that dawn to be alive." It was a New Age in social outlook and enterprise, in economics and philosophy, in art, in drama, in letters.

There came a sharp break. Owing to the influence and aid of my new friend, Thomas Davidson, who had returned to America, I gave up my government position and crossed the seas to join him and to try my hand at journalism (I had been writing a weekly literary column for a newspaper agency) and lecturing. His kindness and generosity smoothed my path. I went straight, on landing, to the

Summer School he had organized at Farmington, Conn., and then on with him and a large company to his mountain school in the Adirondacks, where I first met Felix Adler, Burns Weston, and others whose colleague I was later to become. The fall brought me lecture engagements in several cities; and a course of lectures at the Brooklyn Institute cemented a friendship with Franklin W. Hooper, who presently opened up the career of teaching to me by inducing me to accept an appointment as head of the English Department in the New Manual Training High School. I had done some lecturing for the Ethical Societies, and was getting closer to their aims; and after four years at my new craft of teaching, Dr. Adler invited me to be principal of the Branch School on Madison Avenue, which included a High School, in its second year, and four grades of an Elementary School. I had been lecturer on the History of Education and Psychology at the Pratt Institute, Brooklyn, and by that means was getting my education in pedagogy. I learned chiefly by teaching. That is the best way to learn. It was intensive laboratory work. I

had to conquer the doctrine and the technic by doing the work. I was fortunate enough (I think) to escape detection.

My relations with the Society for Ethical Culture developed. I lectured, conducted classes, was for two years Superintendent of the Sunday School, and was made editor of the *Ethical Record*. I also owed much to my work in teaching the History of Education and Literature in the Kindergarten Department; and to the free hand I was given and the eager coöperation I enjoyed in the development of Festivals, which reached a point at which we responded to the public demand for a Normal Course in Festival Work. It was the best kind of teamwork.

This suggests a man-of-all-work. It was not so miscellaneous as it seems. It was all convergent on what was to come. Around my specialty, English, were grouped all these early interests and activities which had been steadily kept alive.

The next big change came when I was offered the position of Leader of the St. Louis Ethical Society, to succeed Walter L. Sheldon, who had died in 1907. I began my work there

in 1911. This work called upon all my previous aptitudes and interests. The rest of the story is the history of that Society up to the present moment. This history is to find its place in the total chronicle of forty years, which is to be told elsewhere.

The story I have sketched in outline is a story of "learning by doing." I had no academic education and no professional "preparation." Literature, Philosophy, Social Reform, Education, Ethics—my life has been a ceaseless eager education (too eager as it proved) in these things—aided by the friendship and fellowship of other workers. *Solvitur ambulando*: I am still "preparing." Every service is also an act of preparation. I never expect to be quite "ready." Equipment for so large a task as ethical leadership is an endless endeavor; and there is so much still to be added.

# The New Venture of Faith

*By Percival Chubb*

WE are committed to an unprecedented spiritual adventure. The outcome of it we cannot foretell. It implies a new faith—faith in the leadership of man's ethical selfhood. With this compass we set out for a new continent of experience and endeavor. It has had its explorers; they have helped us to vision it, and we believe it holds a new promise for man.

It is only gradually that the consequences of the new faith, which shifts the focus of religious attention from creed to conduct, can register themselves in our character. We cannot say what it is going to do for us and the future. Our faith also is the substance of things hoped for. We are of the first generation deliberately to alter the center of gravity. We watch



ourselves, wondering what will be the effects upon our natures for this new ethical loyalty and trust. We have to wait. We are in the hands of our "natures." They cannot be hurried. Ultimately they must pass judgment upon us by those fruits of fineness and strength which mature as the results of our submission to this new sovereignty and of our treatment of ourselves. In a quite literal sense, character teaches above our "heads," as Emerson intimated. In our view what a man really and wholly is, is the final verdict upon what he really and wholly believes. The crop is the test of the husbandry. We are as husbandmen awaiting the harvesting.

Our unfriendly critics do not delay judgment upon us. They judge us more hastily than we do ourselves. Their criterion is *not* this slow fruitage in character and the conduct it determines. From their standpoint the all-obtruding fact is that we are unbelievers. Belief is the primal solicitude of the old religion; and that is the touchstone our condemners apply to us. But it is not our solicitude. Our solicitude is character and what it registers in conduct.



For us, to pass from the old standard of intellectual assent to the new standard of ethical validity and fruition is to pass from the surface to the interior of human nature. The gain is great. We look into clearer and profounder depths. A man, we now see, should be much bigger than his beliefs. Beliefs are one result, and an ever changing and developing result, of character. Our movement is the bursting of the bands of belief for the liberation of character.

The bearing of this focal or gravitational change—which is, after all, a return on a new plane of knowledge and insight to the overlaid conception of religion as the Way—upon the outward expressions and practices of religion, has not as yet been duly weighed. For instance, its effect upon Art and Worship and its relation to the emotions have not been analyzed. This effect will be far-reaching; and I shall speak of it as a means of shedding light upon the essential meaning of Ethical Religion.

It is here, first of all, that most of our critics are led astray. They judge *hastily* by appearances. They do not understand that a new

inwardness confronts an old externalism. Without a perception of the significance of the new orientation they connect what they regard as a poverty of beliefs with a poverty of beauty. Thus they point to our meetings and meeting-places—so bare and crude, so cold and colorless! They forget that people who live in overheated rooms are abnormally sensitive to cold, and that the protective against outward cold is inward warmth.

The truth is that a new depth of solicitude for virtue and a new concentration upon spiritual values—Truth, Righteousness, Good Will—which (in Sir Philip Sidney's phrase) are "to be seen only with eyes of the mind"—*must* tend toward an outward simplicity and a relaxed regard for the externals of worship—indeed, must beget a suspicion of visual and auditory appeals. The inward eye is more active and alert; and it resents intrusions. Ritual may be, and undoubtedly has been, a bribe to the senses. Historically, it has its roots in magic and priestcraft, in propitiations and sacrifices; and it has had a relaxing and often a corrupting influence. The great prophets, an Amos, a Jesus, fought against it.

Moreover, the church is no longer the all-inclusive cultural agency it once used to be. The arts have been secularized. Our love of beauty seeks to-day other modes of satisfaction and other occasions for expression—in the concert hall, the gallery, the theater. This love cries out for beauty in daily life and in ways of living. Worship thus disengages itself from the quest of beauty, to become an undivided tribute to virtue; a rededication to the pursuit of spiritual excellence; and a quickening of the consciousness of fellowship in the endeavor to discern and embody this excellence in all our human relations. . . .

The figure of a Jesus on the hillsides of Galilee does not clamor for sacerdotal investment. It is profoundly and adequately moving to the imagination and the heart without ecclesiastical embroideries. It seizes the spiritual vision, to rest in that. Its kingdom is within. Similarly, the simple civic figure of a Lincoln, uttering immortal words at Gettysburg, does not cry out for the ecclesiastical accompaniments of ceremonial or the pomp of mitred and multicolored priests and acolytes. A simple symbol—a flag, a star—flinging the

mind back on itself, is one thing; a beautiful fresco or carving in a church which evokes æsthetic contemplation is another. The more beautiful this adornment and the more sensitive to beauty the beholder, the more absorbing and distracting is the object. . . .

Life is not a soft and pretty and showy thing; and the religion that is to help us to live it cannot be. There must be the touch of austerity, as of Hardy's *Egdon Heath*, with the emotional accord to which he alludes in his impressive interpretation of its appeal to the modern spirit. There is a beauty of bareness. It is not the only beauty. There is also a beauty of exuberant richness. The affinities of religion are with the first. The second is its own excuse for being.

There is a second stricture which connects itself with this one: it accuses ethical religion of being bankrupt of mysticism. The term is loosely used. What is meant is inability to meet and feed man's sense of the mystery of life. Curious! It is as if the critics had never come upon the wonder of personality, wherein lies folded the ultimate mystery of all things. Individuality, character, soul, spirit, are words

for the same unfathomable life in man. As to "mysticism" in the stricter sense there is a facile, sentimental mysticism without intellectual fiber or vertebration; and it may be passed by. For it there is no "spirituality" in the common virtues—plain truth and honor and kindness, while for ethics these virtues are all "infinities," and are rooted in a truly spiritual mystery. Then there is another schematic, formulated and officialized mysticism, which has been cultivated in the cloister and (despite what Miss Underhill and other apologists say) cuts its intimate connections with normal life—the life of love and friendship, of family and neighbor, of vocation and avocation, of political and social service. Self and God are its keynotes: Self and Man and the life of Humanity are omitted. It is the mysticism of excessive introversion, bred of solitude and detachment. The ecstatic swoonings of the saints become for us to-day signs of sickness, and not of health. (As to which one may consult Professor Leuba's recent diagnosis.)

Ethical "mysticism" is rooted in that wonder of the self-conscious and creative spirit of man—whether in the dawning mystery of a child's

soul or the twilight mystery of a body-spent yet still mentally-growing adult—which stirs the deepest depths of our nature. It is the spirit of life itself. Indeed, life as manifested in its highest phase in man, is spirit. The exercise of will power—that “I am I, with power on my own thought and on the world”—what is more bafflingly mysterious? Selfhood, character, personality, individuality—out of which issue all heroisms and discoveries, ideals and adventures, sciences and arts—here is the root of all mystery and all healthy mysticism. And here is for us the fountain of a new trust and hope—hitherto untried. Upon us it exercises a new power of refreshment, evoking new energies of effort, new visions of human excellence, and new comforts of reasonable faith. . . .



JOHN L. ELLIOTT







*Underwood & Underwood Studios, N. Y.*



## JOHN L. ELLIOTT

I WAS born in 1868 at Princeton, Illinois, a farming community of the Middle West. At the close of the Civil War, Illinois was populated by first and second generation pioneers who had come up along the Ohio River, a strong and vigorous group but one whose outlook on life was intellectually undeveloped, and by others who had come from New England, bringing their religion, their books, their thrift and some narrowness. But the pioneering spirit that brought them to Illinois led some in both groups through the influence of such men as Ingersoll, Paine and Voltaire to question their traditional beliefs and standards.

Both my parents had left the religious communions into which they had been born. A close association with the Anti-Slavery Movement and with the Civil War had caused the nation for them largely to take the place of the church. Lincoln represented the struggle for personal liberty and human worth. My in-

ability to join any of the traditional religious groups, or to be satisfied with the nation as an object of worship, or with disbelief as a finality, left me with a haunting sense of isolation from the most important associations of men. However, until I left home for college the freedom of a youth on a farm and association with an older generation who were quite willing that everyone should think much as he pleased, had prevented the rise of any serious conflict or question in regard to the deeper meaning of life.

With a number of other students I heard Dr. Adler deliver an address at Cornell University in the spring of 1889, and then I learned for the first time of the Ethical Movement and of the work which the New York Society had begun. Although just beginning college I was deeply perplexed about the future. Up to that time two roads into life seemed open to me—teaching history or entering into some religious group in which the forms of thought and ceremony were not theological. I had not been able to join any religious association although I was profoundly conscious of the need of such fellowship. The

address of Dr. Adler dealt chiefly with the educational aspects of the Ethical Movement, but he spoke of the field of leadership in the Ethical Society and used the phrase, "There is a new profession, one that endeavors to teach people how to live." In this quiet way the possibility of fulfilling the fundamental desire of my life was opened. From that time to this there never has been any other work that seemed to me so well worth attempting.

The next year Dr. Coit visited the University, and through him I was able to make personal contacts with the Ethical Society in New York. After finishing college and studying for two years abroad, in the fall of 1894 I became associated with the work of the Ethical Movement and eventually became one of the leaders of the New York Society.

For nearly thirty years I have been a teacher of Ethics in the Ethical Culture School. With a group of young men in 1896 I organized a boys' club on the middle West Side which has since grown into the Hudson Guild neighborhood house. In 1912 with Mr. Arthur L. Blue I founded the School for Printers' Apprentices, a joint enterprise still carried on by the

accredited representatives of capital and labor and the Hudson Guild. I have served as arbitrator in industrial disputes several times, and in 1921 acted as arbitrator for the Printers' League and Typographical Union No. 6. I have worked with the National Federation of Settlements and the United Neighborhood Houses of New York and have published articles in various magazines and books.

Although these occupations are varied and may seem disconnected, they have a common source and a single purpose—the attempt to perceive “the uncommon good in the common man,” and to give that good new ways of expression. I have found that the Ethical religion is not only a personal religion, one that can interpret the experiences of life in a larger way, establishing the connection of the individual with the eternal verities, but it also furnishes a way of life and a method of dealing here and now. Nothing has meant more to me than finding that the truth in the Ethical faith has its immediate effect on existing institutions. To have seen a spiritual ideal, a pure religion, taking body and form, acting upon individual men and women and moving in the

life of communities has given me perhaps the deepest ground of hope in the present, and conviction and faith for the future.

It is this hope and faith that give to educational and social work their only significance. The Churches celebrate the holy communion as their most sacred symbol of the relation of God with man. The Ethical religion bases itself on another kind of holy communion, that of man with man, and endeavors to express this sense of the ultimate sacredness in daily living and in the work of the world.



# Spiritual Discoveries

*By* John L. Elliott

My ultimate faith in the Ethical Movement and my hope for the future of religion in this world are founded on my associations with living men and women. Profound as the respect and reverence of any man must be for the religions of the past, I cannot stand in awe before them. But I am filled with the sense of wonder and awe in the presence of the spiritual nature as it manifests itself in the daily lives of men and women.

This sense was present for weeks and months in the chamber of a man who was dying. He had been an active and successful physician. When the diagnosis of his malady pronounced the sentence of death upon him there was no sign of fear and no word of repining escaped him. He used the few months of life that remained to epitomize the best of his own experience and much of the best experience that is possible for any human being. He re-read

his favorite books and looked into the future through the pages of the most recent science. He talked with his old friends about the years that had gone and made plans for the future, mapping out as far as he might the lives and work of his children. He filled the room in which he was dying full of peace and the sense of love and kindness. He said, "You know, it is much easier to die than to wait at the bedside," and his only solicitude was for his wife. A steady light such as never was on land or sea shone in that chamber, and it did not pass with death. Even when speech and thought are ended and the last human message, that of the hand, is made, through memory, through influence and communion with those who are not living, we can experience a sense of spiritual reality.

Youth, too, has its great meaning. I have never sensed a deeper hope for better things on this earth than when I have seen some fine youth squaring his shoulders to accept his share of the burden of the world, neither striving for martyrdom nor for ease, but simply eager that the good of the world should be advanced and its work well done.

Nor are these experiences by any means confined to the educated and cultured and advantaged. There is no proof of the native quality in men greater than that which is to be found in the house and work and ways of the poor. When I have seen a woman, a widow, or a mother, with nothing in the world to help her but her two arms, stand up and do battle in the world for her children and her home and go through years and a lifetime of drudgery, it has seemed to me that complete dedication to an unselfish end could go no further. Indeed, I have seen it so often that the bedraggled clothes and calloused hands have come to be a kind of symbol of certain fine things. Of course, it is not always present among working people, but many a time I have seen a workingman make his labor square with justice and fair dealing, and St. Christopher has seemed to me the patron saint and symbol of working people.

I have seen the burdens of adversity, and sometimes the even heavier burdens of financial prosperity borne by men who despite them had achieved great spiritual worth.

Strangest and most wonderful of all, how-

ever, have been those times when I have known that a man had had his faith betrayed, had been hurt by those he trusted most, had been hurt more deeply through a wound to his honor than any suffering that could come to his body, betrayed where he had most completely given his faith, and have seen the divine power of forgiveness take possession of him, seen him show a quality so wonderful that in its presence one could believe in that which is divine manifesting itself here and now in a living man.

Those who belong to the orthodox faiths claim that the authority of their faith rests on revelation, and that revelation is given in the pages of books and accounts of miracles and wonders whose nature is supernatural. But those of us who have long discarded the belief in the supernatural still are in the presence of revelations which are the foundation of faith. We, too, have our revealed religion. We have looked upon the faces of men and women that can be to us the symbols of that which is holy. We have heard words of sacred wisdom and truth spoken in the human voice. Out of the universe there have come to us these experi-

ences which, when accepted, give to us revelations, not of supernatural religion, but of a natural and inevitable faith in the spiritual powers that animate and dwell at the center of man's being.

DAVID S. MUZZEY

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## DAVID S. MUZZEY

(BORN at Lexington, Mass., October 9, 1870. Prepared at Boston Latin School for Harvard College, where he took the degree of A.B., *summa cum laude*, in 1893. Taught mathematics in Robert College, Constantinople, 1893-94. Studied at Union Theological Seminary, receiving degree of B.D. from New York University in 1897 and award of graduate fellowship. Studied church history at Berlin and Paris, 1897-99. Teacher of classics (1899-1905) and history (1905) in Ethical Culture School, New York City. Assistant Leader and Leader of Society for Ethical Culture, 1905——. Literary editor of the *Standard*. Leader of the Westchester Ethics Group. Lecturer on European History at Barnard College, 1911-12; associate professor, 1912-20, and professor of history, 1920-23, at Barnard College. Graduate professor of American History at Columbia University, 1923——. Author of *The Rise of the New Testament*

(1900), *Spiritual Heroes* (1902), *The Spiritual Franciscans*, Herbert Baxter Adams prize essay (1907), *An American History* (1911), *Readings in American History* (1915), *Thomas Jefferson* (1918), *The United States of America* (2 Vols. 1922-24). Received degree of Ph.D. in history at Columbia University (1907).

I came into the Ethical fellowship by an inevitable development, which, at every stage, seemed to me positive and constructive rather than a denial or "loss of faith." Before I knew anything of the Society for Ethical Culture, I became convinced that the only worthy end of religion, of whatever sect or creed, was the production of good men and women. Both my study of history (the history of the church, in the first instance) and my observation of current society convinced me that the claim of organized religion to a monopoly, or even a preference, in the production of righteousness was false. There were too many instances of orthodox triumph coupled with ethical obtuseness in history, too many examples of orthodox confession coupled with ethical indifference in

society. The profession of a creed was no guarantee of character. Instead of the church's making good people, I came to realize that it is the good people who make the church. Furthermore, I became convinced that the dogmas of the church were an embarrassment rather than a liberation, a liability rather than an asset.

First, because every creed, by presuming to define "divine" truth in articles of faith, becomes an exclusive instrument. It shuts out men who do not and cannot profess that faith from fellowship, however kindly may be the politely inconsistent sympathy of the orthodox for those "outside the fold." With what degree of mental or moral consistency could I insist on the necessity of a "faith" which put a Thomas Jefferson, an Abraham Lincoln and a Ralph Waldo Emerson without the pale of salvation? And if I did not insist on the necessity, the "faith" was not faith at all, but a mockery. We dodge this clear issue, and cover it with polite amenities, but it remains nevertheless. Either the creed is universal in its demands and applications, or it is worthless. Ethics alone has a universal standard.

Secondly, credal religion is a religion of embarrassment. It continually requires the exercise of apologetics, it is burdened with impedimenta, in the shape of outgrown traditions, irrational assumptions, and unverifiable verities, which have to be "explained," "harmonized," and "interpreted" by tours de force. The assumption of the church is that these impedimenta are very valuable. To me they are like the pack which Pilgrim carried on his back; and they rolled off when I came to the Gate Beautiful of Ethics—the gate to the path of intellectual and moral freedom. When the Jewish rabbis said to Wellhausen, "Our masters taught all that Jesus did"; he replied, "Yes, and how much more." I do not doubt that the credal religions teach righteousness. My objection is that they teach so many other things, and that they make the other things (the divinity of Christ, the inspiration of the Bible, the Trinity, the plan of salvation, and, in short, the whole "Christian epic") the *primary* things.

There can be but one supreme end in life. When that end became for me the search for the knowledge and the practice of the right,

all the ideals which had seemed ends before sank to mere means; the horizon of religion was widened far beyond the limitations of any of the historic creeds, Jewish, Mohammedan, or Christian; and I began to glimpse the wonderful possibilities and promise of a fellowship of ethical endeavor.

# Democracy and Orthodoxy

*By* David S. Muzzey

. . . DEMOCRACY and orthodoxy are contradictory terms. If men are still trying to hold them in conjunction, it is, in the first place, because of the great weight of inertia in religious life. Our social usages from birth to burial have been so long accompanied and hallowed by orthodox forms, there is still such power in ancient formulas of blessing and curse, our very proper sense of awe before the great mystery of being is still so widely relieved by sporadic acquiescence, at least in the official priestly explanations of the mystery, that the great majority of men, while only feebly orthodox, yet lack the sustained mental patience and moral courage to abide by their judgment in conviction or to suspend it in doubt. Mr. Trotter, in his stimulating essay

on *The Instincts of the Herd*, has called attention to man's queer inconsistencies in dealing with verifiable and unverifiable opinions. The former don't excite us unduly: we are patient, cool, tentative, hospitable in our laboratories and observatories. It is over political and religious questions that we get hot under the collar; they are "too important for knowledge and remain subjects for certitude," subjects in which "we still prefer the comfort of intuitive belief" to the labor of rational criticism, subjects on which it is bad form to differ from the unthinking majority or even sinful to investigate. This social embargo on opinion in moral and religious matters has made progress slow. The advancing moral progress has been haphazard along an unequal front. No reflection is more of a commonplace than the reminder of the respectable opposition against which every moral reform has had to beat its way. The whole power of state and church has defended legal torture, religious persecution, political executions, human slavery in the past, as it defends capitalism and militarism to-day. And it is permissible to rejoice in former emancipations, but dangerous to press



future emancipations. Advancing democracy, however it halts, will conquer these inertias, too, and free us progressively from the chafing of the unequal yoke of dead custom and live conviction.

Furthermore, if we are tempted to be discouraged by the slow progress of democracy, we must realize how brief a time as yet it has been on the battlefield at grips with old orthodoxies. Social development is accomplished by a gradual change of emphasis. Abuses disappear by abatement, not by abolition. The comfort of the sociologist is in this, that a good increases while an evil decreases. To confine ourselves to the case of religion alone, we mark the long centuries of the past in which autocracy held unbroken sway. The priesthoods of ancient Egypt and Babylon, the theocratic regime of David and Solomon, the hundred city numina of Zeus and Apollo, the Emperor-gods of Rome, the God-emperor of the Middle Ages, the divinely hedged majesty of Tudor and Bourbon, the partnership of *Gott* and William Hohenzollern, are all so many reminders of the aid and comfort which orthodoxy and autocracy have given to each other

through the centuries. What wonder that our religious tradition hands down to us an arbitrary, inscrutable, inexorable majesty for our God, by the favor of whose breath we live and of whose absorbing being we are but faint modes and fleeting shadows, "the dream of a drop that hath withdrawn it from the primal fount!" What wonder that our religious orthodoxy is autocratic, when the creeds of almost all of our great modern churches (creeds which they still officially recognize) were formulated in the sixteenth and seventeenth centuries, when the doctrine of the divine right of kings was at its height!

The mischievous leaven of that doctrine is passing rapidly from our politics. If it still lingers in our more slowly reforming religion, it will only be to manifest itself more and more clearly as an anomaly as the years pass. For we cannot rest in the discordant dualism of a political, social and industrial democracy and an autocratic religion. Our life must be all of a piece, and our religion that part of it which distills from our ideals and returns in service to our environment the finest essence of wisdom and love that our democratic so-

ciety is capable of yielding and absorbing. We shall refuse to be hurried into the acceptance of a provisional God to "put in the place" of the fading autocratic deity, for our God must grow with the growing soul of democracy. He will always be the latest limit of our vision. We shall resolutely resist the charm of Mr. Wells's rhetoric and reject his bright, young neo-Arian deity as the "captain of our souls." We need no captain of our souls but courage, no revelation but the voice of duty, no scripture but the experience of wisdom, no salvation but the love of our kind. The greatest exemplar of our American democracy has written the noblest creed of the religion of democracy—a creed far finer, higher and truer than all the "Creeds of Christendom," that fill Schaff's voluminous pages. When the ministers of various denominations were besieging Abraham Lincoln with their heaven-sent admonitions to declare immediate emancipation of the slaves, he wrote to Horace Greeley: "I am approached with the most opposite opinions and advice, and that by religious men, who are equally certain that they represent the divine will. . . . I hope it will not be irreverent for

me to say that if it is probable that God would reveal his will to others on a point so connected with my duty, it might be supposed that he would reveal it directly to me." If the inquisitors in all the ages could only have caught a glimpse of this homely truth!

But the timid raise the cry that everything valuable in religion will be sacrificed if it is to be left to the individual to fashion his creed from the dictates of his conscience. What will become of authority, of truth, of certainty? There will be as many creeds as there are men, as many revelations as there are apprehensions. Besides, men are not fit for self-determination in these matters: they are not saintly enough or earnest enough or sufficiently versed in theology. It is strange that these timid folks do not see that they are repeating the old mistrusts that have served the obstructionist in every field of human progress, the selfsame arguments, for example, that were used against allowing men political autonomy or social freedom. They flatter themselves that they are preserving the faith by precisely denying faith in their fellow men. They see only disruption, rebellion, anarchy in the removal of

the strong hand of coercion, and have no vision for the constructive power of a socialized good will. They know how James I would have rubbed his eyes in amazement if he could have seen his despised "Tom, Dick and Harry" building political democracies on both sides of the Atlantic on far firmer foundations than the "immutable and divine" basis of the Stuart monarchy—which disappeared with his grandson; and yet they have not themselves the faith to see these same societies evolving into religious democracies that have as little need for the great triune monarch or the triple tiara as they have for crowns and scepters.

Democracy and orthodoxy are contradictory terms, because orthodoxy is the doctrine of autocracy and democracy is the doctrine of autonomy. Orthodoxy is fixed, rigid, final; democracy is flexible, expansive, prophetic. Orthodoxy defines the truth before the search for it begins; democracy finds the truth through the search. The way of democracy is beset with difficulty and its march is marred by errors. So be it! For on the possibility of error depends all possibility of progress.

ALFRED W. MARTIN









## ALFRED W. MARTIN

(Took the degree of A.B., McGill University, Montreal (1882); S.T.B., Harvard Divinity School (1885); A.M., Harvard University (1886); was in charge of the Mission Unitarian Church at Tiverton, R. I. (1886-87); ordained to the Unitarian ministry at Chelsea, Mass. (1888); Minister of the First Unitarian Society, Tacoma, Wash. (1892); founded the First Free Church of Tacoma in enforced independence of the Unitarian Fellowship (1893); editor *Free Church Record* with Francis E. Abbot, William J. Potter and O. B. Frothingham as leading collaborators (1893-94); founded First Free Church of Seattle, named "Society for Universal Religion" (1899); Resident Minister of the Seattle Society for Universal Religion (1903-7); Lecturer, Society for Ethical Culture in New York (1907); Leader, Society for Ethical Culture in New York (1908—). Publications: *Hymns in Harmony with Modern*

*Thought* (1894); *Character and Love* (1898); *Ideals of Life* (Selections from the Bibles of the Great Religions) (1898); *Not to Destroy but to Build* (1902); *The World's Great Religions* (1905); *Great Religious Teachers of the East* (1912); *The Life of Jesus in the Light of the Higher Criticism* (1913); *The Dawn of Christianity* (1914); *Foundations for Faith in a Future Life* (1916); *Psychic Tendencies of To-day* (1918); *The World's Great Religions (Semitic)* (1921); *Christian Science—An Appreciation and a Critique* (1922); *What Human Life Is For, or A Philosophy of Life* (1923); *The Fellowship of Faiths* (1925); *Comparative Religion and the Religion of the Future* (1926).)

There are four features of the Ethical Movement that moved me, in the summer of 1907, to identify myself with it.

First, *its specialization in ethics* (apart from theology), and its triple aim—to explore the field of duty, to clarify our perceptions of right and then to strive to incarnate the vision in personal life and in social institutions.

Second, *its demand for more light than has been furnished by any of the great historic*

*Guides*, while appreciating to the full the permanent moral excellences in each of the historical religions. The affirmation of the founder to the effect that a complete and final moral code has not been supplied by any one of them nor by all of them together made a most powerful appeal because my own studies in Comparative Religion had led me to the selfsame thesis. The search for new moral formulas to supplement those that have been found insufficient for modern needs—that I would set down as one of the compelling causes of my self-commitment to the Ethical Movement.

Third, *its substitute for the Spencerian mandate* “*get adjusted to your environment*,” viz., “endeavor to transform the environment by your beneficent reaction upon it,” to create in the empirical world an ideal environment of one’s own.

Fourth, (and this was the *immediate* agency that moved me to join the Ethical Movement) *the perfect freedom of its fellowship*. For it so happened that the one thing needful for me at the time, after my sorrowful experience in Unitarianism, was a fellowship whose freedom

would not be found wanting when tested. The nearest approach to such a fellowship ever attained by any denomination was that of the Unitarian renaissance (1882-85), so full of promise to those of us who then recalled the complaint of Channing, fifty years before: "The Unitarian Movement pledged itself to freedom and to progress as its end and aim, and now we have a Unitarian orthodoxy." The Unitarianism of that renaissance was like a skylark which, given the freedom of the upper air, enchanted the soul with heavenly song. But in 1886 it was caught by a Unitarian hand, pressed and confined within the boundaries of finger and thumb, and in consequence it grew dumb, even though the hand that held it was the hand of a conservative friend, over-anxious for its life. But skylark and light resent confinement; give them the freedom of the upper air and the song will cheer and the light guide. To-day there is only one religious organization that meets the test of a truly free fellowship. Alas, that I did not discover this until 1907, else I might have made the transition from Unitarianism to the Ethical Movement *direct*, in 1892, in-

stead of finding my way to it through the Free Church which I founded at Tacoma, Washington, in that year when Unitarian freedom was put to the test and I was refused the coveted privilege of retaining my cherished association with the Unitarian body while remaining the minister of a Free Church. The painful failure of that attempt to transform a Unitarian Church into a Free Church and still keep fellowship with the brethren of the Unitarian denomination, forced me to withdraw and to organize independently. Fifteen years later, while planning to found another such Free Church in an eastern city, one of my friends—an official representative of the Ethical Movement—suggested that I abandon this plan and instead enter the Ethical Movement, for, said he, “its fellowship is every whit as free as that of your Tacoma and Seattle Free Churches.” Having satisfied myself that this claim was warranted both by the Constitution of every Ethical Society and by the practical experience of leaders long identified with the Movement, I accepted the proposed alternative and in the autumn of 1908 became a Leader of the Society for Ethi-

cal Culture of New York. Eighteen years' experience has furnished continuous testimony to the truth of my friend's claim, and it gives me profound satisfaction to realize that the fundamental spiritual need of freedom has been unfailingly met in the fellowship of the Ethical Movement.

# Our Ultimate Spiritual Needs in the Conduct of Life

By Alfred W. Martin

THERE are several such, but the limits prescribed for this contribution to the Anniversary volume require the restricting of attention to only two. And the first to be considered is *religion*. How practically endless is the variety of definitions of religion and how impossible that any one of them should be acceptable to everybody! But, regarded as the effort of the finite to relate itself to the infinite; to get into vital touch with something infinitely sublime, sacred, exalting—religion is an ultimate spiritual need of universal human nature. So poor and petty are these human lives of ours, even at their



best, that we feel the need of contact with something greater than they which they may subserve and so be made worth while; something without which our lives would be all starved and forlorn and the world merely a "colossal loom on which the shuttle of chance weaves the garment of unreason and despair." What, then, is this object of supreme veneration which, when we come into vital touch with it, transcends the world and makes human life worth while? To the Mohammedan it is an individual, masculine, monarchical being, a celestial Sultan; to the Christian, a heavenly Father; to the orthodox Jew, a heavenly King; to Professor Adler it is a democratic spiritual commonwealth, an infinite organism of spirits, each human being in his or her essential spiritual selfhood is "an infinitesimal part of the infinite God." God for him is not man, the individual, raised to the degree of infinity, but human society in all its relations, idealized, glorified and raised to the degree of infinity. To come into vital touch with that transcendent vision of an organic spiritual ideal by striving to order all the various relations of his life in harmony with that pattern, is for

Professor Adler the very quintessence of religion and his deepest spiritual need.

For other members of the Ethical Movement, whether they share Professor Adler's type of theism or not, quite apart from their beliefs *as individuals*, there is for them and for him, *as members*, an infinitely precious and sacred reality, a supreme object of veneration. It is our divinity Righteousness—not the righteousness with which we have been made familiar in the moral codes of the world's great religions, codes formulated at that stage in the evolution of humanity when the resemblances of human beings to one another were to the fore and the virtues taught were summarized in justice, mercy and personal purity; no, not this but a Righteousness rooted in appreciation of the fundamental *unlikenesses* of all human beings. An organic moral ideal it is, exceeding aught that has ever been contemplated in the past, an ideal according to which every member of the organism humanity seeks to call forth the spiritual potentialities in all other members, the test of right conduct being just this beneficent reaction which each provokes in the other, "eliciting the best in

them and thereby in oneself," as Professor Adler has expressed it. Such is our divinity Righteousness, "the hem of whose garment has never yet been touched, the plentitude of whose being has never yet been revealed, the radiance of whose glory has never yet been uncloaked"—a Righteousness of whose ineffable light our highest visions are but feeble rays, and yet in the contemplation of which we can gain even now, amid the contentions of the time, the precious boon of inward calm and peace. What ages upon ages of moral endeavor must ensue before even a partial approximation to that Righteousness is attained! How, then, shall we muster the necessary courage, consecration and patience, to continue in such endeavor save as we keep in living touch with our divinity Righteousness (whose light "shineth more and more unto the perfect day") by ordering our lives in harmony with that transcendent ideal. Hence there is bound up with this ultimate spiritual need of religion—as herein defined—the need of *faith*; faith that our moral endeavors are not in vain; that our highest aspirations are not mere mockery, but that the moral ends for which we feel

bound to strive will yet be realized; the same faith that from time immemorial sustained the victims of gross injustice, namely, that somehow, sometime, justice would gain the upper hand and prevail; the faith of the bereaved and afflicted in all ages—that their tears and sufferings are but the inevitable price paid for an immeasurable good that will yet justify all it cost. For we human beings can bear any amount of anguish and misery if only we can feel that there is a purpose in it, that it is not sheer cruelty but serves some supreme end. And I, for one, do not see how it is possible to adopt a courageous attitude to life without this faith, a faith which converts perplexities that were irritants into incentives that are inspirations. And so I set it down as an ultimate spiritual need for the conduct of the progressive life. Suppose I assume that the universe as a whole is indifferent to this moral passion of mine to order my life in harmony with the organic spiritual ideal that we as a Society venerate. Suppose I were forced to admit that there is nothing in the scheme of Nature that backs me up in that passion, nothing to which the success or fail-

ure of my efforts makes the slightest difference.<sup>1</sup> Then, indeed a "dark and cruel blight" would fall upon my soul. I may have to submit to that blight, but I refuse to do so until I have tested the universe in the only way open to me. I will trust it as a friend and base my life on the faith that "the universe is friendly to heroic souls," that my spiritual passion and effort are being backed up, inscrutable though the power that backs me be. It may be that we are doomed to remain forever in darkest ignorance of this power; it may be, as Professor Adler has said that "the problem of origins is forever insoluble," that the necessary scientific proofs for the existence of an ultimate Reality will never be forthcoming. Nevertheless all the failures of the ages to solve the problem "will not," as Kant said, "rob men of their faith, or terminate the attempt to attack the problem anew."

How our character gains in grandeur and dignity when we practice such faith and, while seeing not our goal, fix attention on the road! For the whole practical philosophy of life is summed up in this—we don't need to see our

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<sup>1</sup> See *Religious Perplexities*, by L. P. Jacks.

destination if we are on the right road. The truly great man is not he who has a ready answer for every perplexing question, but he who, in the absence of knowledge, lays firm hold on a rational faith and with moral heroism fearlessly faces whatever the future may have in store for him.





*Photograph by Gardner & Co.*





## HENRY NEUMANN

BEFORE coming to the Brooklyn Society for Ethical Culture in 1911, I had been Instructor in English and Education at the College of the City of New York, and Associate Head-worker at Madison House, a settlement founded on the East Side in New York under the name of the Downtown Ethical Society.

My father had turned in youth from the orthodoxy in which he had been reared, to atheism and socialism. What religious education we children received came in our earlier years from grandparents who practiced the Jewish observances rigidly. My father made no attempt to impress his own beliefs upon us. As we grew older, however, it was impossible to keep his views hidden; and we were brought up without further religious teaching.

On graduation from the College of the City of New York (in 1900), I was aware of religious needs that had not been satisfied. There was a period of uncertainty as between

liberal Judaism and Unitarianism, with the stronger pull toward the latter. But in the meantime, I had been led by a classmate to conduct a boys' club at the Downtown Ethical Society. My attention was thus brought back to the meetings of the New York Society for Ethical Culture which I had attended occasionally while a senior at college. The meetings which then had seemed cold in comparison with the prayers, the responses, and the hymns, in the temple and the Unitarian church, now took on a warmer character. By doing the work of the Ethical Society and by associating with other such workers and with members of the society, I felt the Sunday gatherings to be no longer bare, but on the contrary rich in inspiration. Professor Adler's seminar at Columbia University offered further light upon the relation of religion to ethics. More than twenty years of these associations have thus helped to meet needs which neither liberal Judaism nor liberal Christianity had been able to satisfy.

Interest in economic and social problems led to my being chosen as arbitrator by the workers and the employers in the Neckwear

Industry of New York. I have been vice-president of the Lincoln Settlement (a neighborhood house for colored people), a member of the Education Committee of the Brooklyn Chamber of Commerce, and a member of the Reviewing Committee of a commission appointed by the National Education Association to formulate aims and methods for the reorganization of secondary education. For four summers I offered courses in Moral Education at the University of Wisconsin, and for three summers in Ohio State University. In 1917 the Government Printing Office published a pamphlet, *Moral Values in Secondary Education* and in 1918 another entitled, *Teaching American Ideals Through Literature*. In 1920, a chapter on Ethics was contributed to a publication of the World Book Company, *College Teaching*, and in 1924, a chapter on Moral Development to *The Children's Nature and Needs*, the first Yearbook of the Children's Foundation. In 1923, D. Appleton and Company published *Education for Moral Growth*, and in 1926, the Atlantic Monthly Press issued *The Drums of Morning*, an anthology for use in schools.

# The Heroic Appeal of the Ethical Faith

*By* Henry Neumann

. . . In discussing problems of moral education we sometimes have parents ask, "What is the sense of bringing up children on these finer principles? Will they not be unhappy in a world where most of their associates are content with the poorer and more common things?" The answer is, "Yes—again and again they will be unhappy. We must pay for every advance we make." If one grows more sensitive to good music, one grows at the same time more sensitive to noise. To heighten your love of beauty is likely to increase your awareness that what once satisfied you may be hideously unlovely.

But shall you therefore be content with ugliness? It is like saying that because you have eyes, they will suffer many times from too

glaring light. Would it not be better, therefore, to be blind? Indeed, would it not be better never to love people? If we love, you may be exposed to the torment of jealousy. The more warmly you love, the more your heart will be torn when the beloved object is taken from you. Is love therefore folly? So of the advance in moral perception. The light that broadens and brightens within us has its dark fringe. But shame on the coward soul that would reject the light for that reason! Courage says, "I know that in the way ahead lies pain; but I know also that there is the way of life. Its surpassing goodness makes it worth all that it costs."

All this can be said without self-righteousness. The Ethical Movement says, "Here is a great work to be done in the world by you and me and by all with whom we work. A better mankind must be. The traits that distinguish man at his loftiest must more and more win their due ascendancy. This is a task that takes all there is of us—and a good deal more."

There is need for the courageous attitude not only in dealing with human obstacles to

moral progress. It is required when we front the ultimate problem of the place of man in the universe and try to answer the age-long riddle of whether or not this world of sun and star is friendly to the triumph of his ideals.

No guarantee exists that Evolution, the God whom many modern persons have substituted for the older, must eventually bring a perfect human society. The higher we rise, the more aware we grow of a higher still beyond. The best we ever succeed in reaching is the vantage ground from which we behold a better surpassing even that. Between the loftiest demands of the spirit and the response in the world of flesh and blood there will always be a chasm, never fully bridged.

Even if a life without the least stain or flaw were at last possible, yet before it appears, this planet of ours may grow as cold and lifeless as the moon. And what do we know of the life there may be in worlds other than our own? This globe, which looms so large when we think of it by itself, is but a pitifully tiny speck of dust in worlds upon worlds of boundless extent. When we say "perfect" life we must not be provincial, we must not shrink

from the sublimities which the word implies. Perfection means totality. In the perfect whole no life is deficient, and no life is missing. It is folly to suppose there is any guarantee that this puny fragment of the universe we see in the life of our planet must finally reveal the full glory of the perfect day.

But it is precisely when we have faced these facts at their worst that the heroic appeal in the Ethical faith touches us. We deny that the best in us can come out only when we have the guarantee that the right will ultimately win here and everywhere. On the contrary, many of us believe that a courageous loyalty to the right is most needed when there is no such assurance beforehand. We do not need the guarantee of victory. Our greatest need is to be on the side that deserves the victory. Life is not exalted for us by the fact that our side will win. It is greatened by our trying to be the sort of men and women who fit themselves to promote what ought to triumph, whether we know beforehand that it will or not.

We take our stand upon the worthwhileness of loyalty to the perfect ideal, whatever may



thwart its work. We believe that there are heroic depths in the human soul that have never been addressed as they deserve. The real greatness of man shows itself only when the heroic spirit is most challenged. And we are all of us capable of more than we ordinarily suppose. There are depths upon depths in us that we are never aware of until we face unafraid the difficulties we imagine we can never bear. It is marvelous what can be done by courage, which is only strength made conscious of its unused resources. The Ethical faith believes that the spirit of man, awake and aware of itself, is more than a match for whatever it is called upon to meet.

What does such a faith hold out as its reward? The labor is great; but great also are the compensations. Every loyalty brings its own deep satisfaction in heightening our self-respect. Ask the genuine artist, "Why spend your years in unpaid labor fitting yourself to do great work; why not win popularity and money now?" His answer will be, "I am already rewarded at this moment by what I am making of myself and by the vision that I

behold as I give my best." Or say to the man of science, "Why toil so to get at the truth? Why not dish up your knowledge with the sensational spice the reading public wants and sell it now?" He will give the same answer. His self-respect forbids him to do anything else. So even those who have little or no gift for science or art, nevertheless understand what it means to be bound by a moral idea which will not let them rest either in contentment with their own mixed characters or with the easy faith that whether they do their part or not, things will all turn out right at the end. Their reward is the satisfaction of knowing that they are trying to be true. There is a striving which is its own compensation. To understand it, make it your own.

Such satisfaction also brings a sense of a bond of union, a religious bond. Live the life to which it points, and you feel yourself one with an overarching power and a life that you may call God or not as you think best. The name does not matter so much as feeling the reality itself in this sense of intimate union with a Perfect Life that comes to you when you rise from a lower level of manhood to a

higher, from drifting to asserting your will, from a timid outlook to a braver one, from a calculating regard for your own ease to a whole-hearted loyalty to something better. You are no longer alone. You are intimately one with all the bravest and truest-hearted that ever have been or will be. You are co-partner with the sublimest of company. You cannot see it with your bodily eyes; but you are one in spirit with it. You can bring into your own life here and now a touch of its grandeur. You become increasingly aware of your real self as not just a thing of bone and muscle and nerve tissue, but a spiritual being capable of sharing in the great forward movement of the race.

When the setbacks come, then, in spite of them—or, rather, just *because* of them—you see a new glory on the face of this ideal company, a grander beauty lighting it up, and a more tender expectation that you will keep your faith. Every glimpse of that splendor heightens your conviction that there can be for you no other way of responding than continued and deeper loyalty.

When we learn to see that radiance reflected

from the faces of those with whom we now live and work, the problem of living is cleared up for us. We know why the labors that progress exacts are amply justified. We know better what a sacred undertaking a genuine ethical progress is to mean. We think of our religion not as a way of escaping effort but as a way of getting more effort out of us. The pain that attends growth is not the last word. The guarantee of victory is less important than the will to enlist on the side that deserves to win. To live heroically is its own compensation in which all can share. In every person there is a slumbering hero. To rouse himself he needs only to know how exalted is the cause he is called upon to promote.



**HORACE J. BRIDGES**





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## HORACE J. BRIDGES

I CANNOT recall the actual date of my joining the Ethical Movement, though doubtless the records of the South London Ethical Society could furnish it. I think it must have been in 1899. My acquaintance with and interest in the Movement runs back a year or two earlier than that, as my membership also would do, had I not been prevented by night-work in the newspaper business from identifying myself with a Society whose meetings were held on Sunday evenings. But during those two years I several times attended services of the South Place Ethical Society, and I read Dr. Coit's weekly paper, *The Ethical World*, occasionally from its commencement.

The discovery of the Movement was an immense help and blessing to me. I had had no regular education, and my mental life—such as it was—was almost utterly solitary. I had taken religion seriously, both as a child in the Church of England, and later (in my

middle teens) in the Baptist denomination. There were one or two flashes of "religious experience" of an almost mystical tinge. The discursive reading of popularized evolutionary science, Biblical criticism and history broke me loose from the creeds and from the whole conception of the supernatural. This involved some mental struggle and spiritual pain. From the first, too, I felt that science, although effectual as the destroyer of the traditional basis of religion, needed to be challenged lest it should also become the destroyer of the indispensable conception of personality and of the very basis of morals. At that stage, of course, though I could see the problem, I could not see the solution. A most happy chance opened to my eyes the hitherto undreamed-of world of philosophy; and even such reflection on the nature of knowledge and the personal powers implied in it as was possible to an untutored boy, encouraged me to rebel against the dogmatism of current scientific conceptions as I had already revolted against those of theology.

Another factor that greatly influenced me should be noted. I was a working man, and,

as accident determined, frequently responsible for the control and direction of men greatly my seniors. Their not unnatural resentment of this topsy-turvy relation forced on my attention the uglier side of their characters. I found especially that those of them who made loud professions of religion could be as paltry and dishonorable in action as the rest; often more so. Those were the days when Socialism filled the English air—especially that breathed by the more thoughtful of the working class—and I rather inevitably believed (or believed that I believed—I recall now many suppressed scepticisms about it) that it offered the plan of an order of society that would be both just and practicable. Yet I realized that nothing short of a great transformation in the moral character of the working class could either effect this social revolution or achieve its ideal aims when effected. I recall frequent discussions in which I protested against the idea that Socialism was “inevitable” (that word being then fashionable among Socialists), pointed out to unwilling auditors the absurdity of working for anything that was inevitable, and insisted that we should never get the de-

sired order until we deserved it, and that, when attained, it would only continue desirable as long as we continued to act unselfishly for the common good.

In short, I needed religion, and was becoming conscious that this was the prime and all-commanding need, not only for myself but for others. Thus it was literally like food and drink to a parched and hungry man when I discovered that there were groups of people conscious of these very needs, and organized in quest of their satisfaction. I remember remarking jocularly to a friend at the time that the Ethical Society struck me as being what Mr. Weller Senior called "a dispensary of Providence." I did not know then *whose* providence. Subsequent personal acquaintance with Dr. Stanton Coit not only enlightened me, but also placed me under an everlasting debt of gratitude to him.

For several years I continued as a "layman" in the Movement, learning gradually what it taught, and groping for insight into its great seminal principles. The publication of an article of mine, in 1904, led Dr. Coit to hunt me out and insist that I should work in

the Movement. I was far more conscious of a desire to do this than of any capacity for it; but his enthusiasm and generous faith overcame my well-justified misgivings, and started me on a career of seven most delightful and profitable years with him in London, which were followed by the beginning of my connection with the Chicago Society. This involved a change of national allegiance, and the innumerable benefits and educational influences of American life.

It is thus apparent that I am indebted to the Ethical Movement, not only for the meeting of my deepest needs at a time when they were very pressing, but also for a life-work (I have now been almost fourteen years at Chicago) which to myself has been constantly full of the profoundest interest and satisfaction. More than most of my colleagues, I am thus burdened with the sense of the unpayable debt of gratitude due from me to the Founder of the Movement, to Stanton Coit, and to the many others, inspired by them, who have so generously welcomed and borne with me.

# The Ethical Conception of the Nature of Man

*By* Horace J. Bridges

THOSE . . . who believe in moral personality begin by attributing to man as such—that is, irrespective of race, sex, color, stage of civilization, or personal endowment—a nature which is spiritual, unique in each person, and of unconditional worth. We cannot prove this, as we cannot prove any first principle whatever. All argument begins with assumptions; men can only define their differences when they stand together on the ground of matters concerning which they do not differ. The spiritual nature of man, then, we hold by because we find ourselves inevitably driven to assume it. And we are encouraged by finding that it is also inevitably assumed by men

who . . . explicitly deny it. One test of the validity of a principle is that we find it regulating the arguments and the valuations of those who expressly repudiate it.

The compulsoriness of the assumption becomes apparent when we find, as we do, that the violation of another personality—the treatment of human beings as it would be right to treat them if they did not possess inherent and unconditional worth—is self-violation. It recoils unbearably upon the violator. Many a Bill Sikes has realized the lurking divinity in man or woman only through the horror of remorse, a thing entirely distinct from the dread of punishment, which ensues upon the commission of murder.

We may remark, too, that the reality of man's spiritual or moral personality is guaranteed to us by the only powers which yield us the assurance of any reality whatsoever. It is possible to doubt the existence of anything but one's own mind. One may persuade oneself that life is a dream, and that this panorama of sea and land, of forest and city, sun and stars and human faces, "all the quire of heaven and furniture of the earth," are but the self-



evoked phantasmagoria of one's dream. But in the act of doing so, one necessarily affirms the reality of one's mental nature and the validity of its deliverances. Now, the moral nature is the same sort of ultimate fact as the rational nature. That some things are good and some bad; that of two or more impulses simultaneously soliciting the will, one is better or higher and the other worse or lower; this is as much a matter of universal human experience and testimony as is the existence of a world external to the individual body. To deny the validity of the consciousness which yields this testimony is to deny also its validity in affirming the existence of other men or of the outer world.

Men often feel where they cannot see or prove. Nobody can know the genesis of the spiritual nature, and the attempt to account for it has led to imaginings often wild enough. All the myths of all the religions about the special creation of men by gods, however worthless from the scientific, historic, or philosophical point of view, are yet testimonies to the felt reality of the spiritual nature. You may dismiss with a smile or a sigh the fairy tale

about this or that god forming man out of the dust of the ground and then breathing into his nostrils the breath of life; about this or that god saying, "Let us make man in our image, after our likeness." But you have still to answer the question, Why should such myths have been framed and gained credence? What set men upon inventing them? And the answer must be that it was the irrepressible feeling, the inexpugnable certitude, that there *is* in the nature of man a unique element; something not to be accounted for by the same acts of the gods or processes of nature as suffice to account for—that is, to satisfy man's curiosity about—other forms of life and the nonliving world; something, as Sir Thomas Browne said, "that was before the elements, and owes no homage unto the sun."

The modern fatalist, however, will be moved to contempt by an appeal to the old myths. "If *this* is all you can offer for the existence of your 'spiritual nature,'" he will say, "you are surrendering your case. There are scores of ways of accounting for the psychological condition of savages and primitive men besides assuming that there was an objective reality

for which, by means of their myths, they sought to account. They believed in ghosts, in spirits of the corn, the trees, and the sea. Are we to suppose they were right as to all of these, and only wrong in the accounts they gave of the spirits or their ways of propitiating them?"

The answer is cogent, and might suffice if we had nothing else but such an hypothesis to adduce. But the truth is, that what primitive men felt about man has been felt also by every civilized people. And there is a fact about the modern scientific fatalist himself which offers interesting implications when we stop to consider it. That fact is his pessimism. Why should the attainment of what they think the truth about man and the universe drive so many of them to something akin to despair? Consider the final attitude of Henry Adams, of Mark Twain, and of my friend, Mr. Darrow. They all tell us, in different words, that the world is a mere blind machine; that consciousness is its illusory by-product; that the freedom of man is a dream; that man is just an animal among animals, the true definition of an animal being that he is a sensory automaton, acting only in response to outside stim-

ulation. Very well, assume it so; whence, then, the despair of the theorist, his discontent with the inevitable and unchanging order that has produced him? Supposing he can work the miracle of conjuring reason out of the non-rational, and consciousness of the world as a process of change out of the change of which it is the consciousness; still, how can even *he* extract from the blind physical mechanism of the universe that scale of values, that conception of ~~what~~ the world ought to be, which alone can account for his dissatisfaction with what he thinks it is? How could a nonrational and nonsentient world beget its own condemnation? How could it create the ideal standard by tacit reference to which it is condemned? Is the pessimist's despair at the world, his sense that non-existence is better than existence, his acute consciousness of evil, rationally explicable as anything but the irrepressible protest of that part of his nature the reality of which his theory has compelled him to deny?

Note, further, that without the ascription to man of unconditional spiritual worth, all talk about the "rights" of man, about democracy or republicanism or representative government,

becomes, as Nietzsche clearly saw and courageously asserted, a mere beating of the air. On the mechano-fatalist hypothesis, according to which nothing is but what must be, and man is an automaton, the only political or social arrangement rationally justifiable is the enslavement of the weak by the strong and the simple by the cunning. We may safely venture to challenge any thinker who holds that man is nothing but an animal to give us one single valid or compulsive reason for treating man any differently from any other animal. For in his world there is room only for facts; there is no room for an "ought." That word he deprives of all meaning.

We assume, then, that all men . . . are beings possessing intrinsic and unconditional worth, and, as such, potentially free agents. (*The God of Fundamentalism, and Other Studies*, p. 121ff., Pascal Covici, Chicago, 1925.)

GEORGE E. O'DELL







*Photograph by Brunel*





## GEORGE E. O'DELL

PROBABLY the road by which any man travels from some variety of orthodoxy to membership in an Ethical Society begins earlier than he can recall. But my own steps in this direction date back at least as far as the age of nine, when I was shown a copy of Herbert Spencer's *Study of Sociology*, and was asked what I supposed the word Sociology to mean. I replied that it seemed to have something to do with going to balls and parties. The natural hilarity of my questioners at this answer hurt very sorely, and created a determination some day to read this book and *know*. Alas, it supported the doctrine of evolution and was anathema. But at the age of fifteen I borrowed it surreptitiously, read it eagerly, and through it became aware of a new world. To-day one may dissent from this or that item of the book's teaching; but it set me then a needed standard of respect for scientific fact; and it provided in its admirable chapters on the varieties of

prejudice, a rough technique for criticising the ideas of other people, that has remained a part, if perhaps at times too suspicious and exacting a part, of my mental equipment to this day.

Beginning in the mid-eighties, and for a number of years, I was taken every Sunday morning to hear the episcopalian Frederick William Farrar, who did not believe in Hell, and every Sunday evening to hear the ex-episcopalian Stopford A. Brooke, who did not believe in the Virgin Birth. Rebels both, but men of a noble, saintly and contagious reverence for human worth which set me a second standard, but one which later, when I began to think for myself, made science and naturalism seem alarming, since they might imply the necessity of its loss.

In the early nineties I read Kidd's *Social Evolution* and Balfour's *Foundations of Belief*, which were the most fashionable books on religion of their day; but did not at once realize that between them, in the desperate nature of their apologetics, they had completely undermined for me such dogmatic beliefs as continued reading in science and the earlier household attendance on the ministrations of heresy

had left. Indeed, in 1895, out of the pert vanity of an ill-educated youth, I ventured to contribute to a certain "largest circulation" weekly (mainly read by coal miners) a series of articles attempting in the Balfourian manner to defend supernaturalism as a pragmatic necessity to right conduct; and incidentally I asked how the Ethical Societies, of which I had just then heard, and had little but misapprehensions, supposed they could make men good with academic discussions, or save souls by means of a string band.

A few months later a beloved elder sister, who had already joined the West London Ethical Society, took me to visit it, and I was presently enrolled as a member. For here, to my surprise, was the passionate reverence for ideals of unselfish human character of a Farrar or a Brooke, joined with the intellectual integrity and fearlessness of a Spencer, and both my most genuinely impelling religious needs, up to that time, were supplied. Dr. Stanton Coit, in his addresses and a personal conference, persuaded me that moral idealism was itself a sufficiently sacred and compelling thing; that the machinery of future rewards

(not to mention punishments) was a merely extrinsic means of disposing men towards worthy living; and that a religion which demanded that one should seek to serve or save any fellow man, not for an external God's or Christ's sake, but for the man's own sake, might be newly and tremendously exigent, but was of a sort that "poisons all meaner choice for evermore."

(Biographical:—Born, England, 1874. Educated Polytechnic School, London. Assistant to Dr. Stanton Coit in work of English Ethical Movement, 1903-13. Executive secretary, West London Ethical Society, 1907-13. Chairman of Council, Union of Ethical Societies, 1909-11. Regular Sunday evening lecturer, First Unitarian Church of Reading, Berks., 1911-13. Also worked in Labor Representation movement (editor, *Wakefield Echo*, parliamentary campaign of 1905-6; Labor member, municipal council, Royal Borough of Kensington, 1906-9) and in Trades Union movement (financial trustee, National Union of Clerks and Administrative Workers, 1906-12; president, 1912-13). Visited American Ethical Societies, 1913; remained as field

secretary of American Ethical Union and first managing editor of *The Standard*, 1914-17. Later field service, in St. Louis (during sabbatical leave of Mr. Percival Chubb), 1917-18; Grand Rapids, 1919-23; Philadelphia, 1923-24. Publications: *Public Speaking and Chairmanship: A Book for Propagandists*, London, 1911; *The Ethical Movement: Its Principles and Aims* (part author), London, 1911.)



# The Call of the Ethical Movement

*By* George E. O'Dell

THE call of the Ethical Movement is, first, to the individual, equally within our Societies and without; the call increasingly to seek that which is right, and to do it. It is no easy search, no easy task; and it demands of men their uttermost.

How often are we not misunderstood as regards this! Once I talked with a young man who had left the ministry of a church in which he could no longer preach according to his intellectual conscience, and had founded a new and large congregation which was willing to hear less of dogma and more about ideals of right living. Would he not presently, I asked, find himself carried by his apparently predominant moral earnestness, into the Ethical Societies? "The Ethical Societies?" he replied.

“Yes, I know them. They want to patch a man. You can’t patch a man; you must give him a new heart!”

But do any of us really think we can successfully patch a man? We have all met persons who thought this was our object, but that it was not theirs. But let them be asked if they believe, as do we, that the right is right because it is right; and that honest and self-sacrificing living for its own sake can propagate itself, and rouse throughout society an increasing devotion to the good, and the forsaking of the things that lead to moral death—will they not hesitate, and plead for the pragmatic necessity of seeking immortal happiness, or of the fear of hell, or of the worship of a supernatural personality?

Who is it wants to patch men? Surely not we. Is it not rather those who find so many holes in the garment of righteousness and fill them up with extraneous doctrine? You cannot patch a man. Until a man has committed himself to belief in moral goodness as the way of life, and not only to belief but to a heartfelt determination to do his best to live an actively good life, you have not reached the core of his



being; you can only go on hoping and trying. Surely not any of us, in the last analysis, are genuinely good, except in the measure that our humble struggling brings us to approximate in our ever imperfect way towards single-minded love and practice of the good because it is the good.

Then, secondly, we believe in moral fellowship, because men need it for help and comfort, and for safety in their times of spiritual depression. But still more because in the creation of that ethical environment in the world, without which mankind cannot realize all its inherent possibilities of physical, intellectual and æsthetic work and joy, moral fellowship should be the main power house from which the needed idealism and energy shall flow.

To grow better by doing better, and to rely on the intrinsic worth of moral ends and on the saving help of fellowship in striving towards them; herein does our faith express itself, and not without hope. Indeed, may we not claim to be the true optimists? We do not seek to prove that all which seems tragic, and to the sympathies of civilized men is horrible, in the history and present existence of Man, is only

so because we do not comprehend some beneficence behind it. Rather, it might well seem that there is moral pessimism in that! As members of Ethical fellowships we accept the fact of suffering and wrong as a great threaded warp in the texture of the world's long life. But we see also, woven into this warp a wonderful weft of light. We see men and women, and more and more as time goes on, of this or that acknowledged religion or of none, whose imagination transcends the life they live and creates visions of nobler living for all. They plead for the raising of the fallen, the guarding of the weak, the comforting of those who mourn, the right educating of body and mind, the establishment of ever more just institutions in society, the bringing to birth of ever finer generations of men, the making of the common life a thing of grand proportions.

In the lives of those who have thus hoped and worked we discern certain principles implied that seem a necessary part of all real progress, as though they were "before ever the earth was"; principles such that only as mankind works them into every part of its being and doing can it attain self-respect and peace,

and such that as it disobeys them so does it suffer and decay. These principles are moral principles. A humanity that shall increasingly recognize and reverence them, and build its institutions and individual lives upon them, is our practical ideal. By morality only, raised to the white heat of a religion, can mankind be purged of its innumerable sources of failure, and attain towards the manifestation of its true worth.<sup>1</sup>

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<sup>1</sup> From George E. O'Dell's first Ethical address, *circa* 1901, printed in *Ethics* (London), 1905.

HENRY J. GOLDING







*Photograph by Miles & Kaye, London*



## HENRY J. GOLDING

IN my seventeenth year, I entered the Civil Service, leaving Sunderland, my birthplace, for London, to take up an appointment in the Secretary for Scotland's Department. I continued my studies at King's College, and was transferred to a higher position in the General Post Office, where I remained for little more than a year. An illness, though it soon passed off, synchronized with my examination for an Admiralty post and led to my rejection on medical grounds. I thereupon obtained an appointment on the head office staff of a large Assurance Company, of which I ultimately became Assistant Manager.

The Episcopalian teaching of my youth never moved me very deeply. It was indeed sedate rather than impassioned. The stir of modern thought left it placid, perhaps never even visited it; hence the outspoken skepticisms of the capital startled me. When I was nearly nineteen, I chanced on a copy of Locke's *Essay*



*on the Human Understanding.* The problems it set and the doubts it quickened awoke a keen interest in philosophy and I studied the great masters, first and especially Spinoza, Kant, and his successors. The evolutionist controversy then echoed in every field of English thought. Its literature finally detached me from orthodoxy and also forced me to a reckoning with the doctrine's implications for ethics and sociology.

It was not without pain that I left the anchorage of my early beliefs. For a year or two I had led a Sunday morning class in an Adult School under Quaker auspices, and at that time inclined strongly to membership of the Society of Friends. Its living faith in the supremacy of the spiritual life issued in a noble simplicity and in a sincere attempt to apply the ethical teachings of the New Testament in our complex world. But though the Society exalted the spirit above the letter, it nevertheless presented a view of Christianity that I could no longer share, and I therefore severed my connection with the school.

In our class discussions the social problem had emerged insistently. I now joined the

Fabian Society and lectured in London and the provinces both for that body and for the new Independent Labor Party, whose evangelistic fervor was sweeping into its ranks the better-educated working men and women and their "middle class" sympathizers. The wide range of this field work brought me into touch with the Ethical Movement. Of its eminent thinkers now dead, I heard Bernard Bosanquet, Leslie Stephen and William Wallace. I frequently attended the Sunday meetings at South Place, then made contact with the Union of Ethical Societies and through Mr. Harry Snell was invited to speak regularly for them. Dr. Stanton Coit, ever generously prompt to encourage young recruits, included me in his list of visiting lecturers at the Ethical Church.

Thenceforth for more than twenty years, the challenge of social and moral problems determined my studies and disposed of my free time. My business hours left me adequate leisure and I was at liberty to channel my non-professional efforts as I would. Besides lecturing I contributed occasionally to the press and to monthly magazines and reviews. Mem-

bership of the Rainbow Circle, to which I was very undeservedly admitted in 1911, gave me chastening intercourse with some of the strongest minds in the liberal movement in thought and politics. G. P. Gooch, J. A. Hobson, J. Ramsay MacDonald, John M. Robertson, Graham Wallas and other leading progressives were of the company. Most of its members were wholly engaged in some form or other of public work.

Notwithstanding the serious self-questionings it evoked, the desire grew in me to give my full energies to the Ethical Movement, in which I had found a scope of purpose that comprised and transcended the immediate aims of social reform. I felt that its loftier vision gave a soul to democratic aspiration. It proclaimed that not sympathy, nor utility, but reverence, based on a profounder conception of man's nature and needs, could alone yield an adequate motive for the moral transformation of society. It deepened the sense of responsibility, individual and collective, and kindled morality to a personal religion. The reading of Dr. Adler's *Ethical Philosophy of Life* ripened my wish into resolve and when he visited Eng-

land to deliver the Hibbert Lectures at Oxford, I asked him whether I might find an opportunity to work for the Movement in America. I had visited New York in 1921 as a delegate to the Forty-fifth Anniversary Celebration. He now received the announcement of my desire with an outreaching sympathy and a trust which added to the profound gratitude I already felt for the inspiration of his thought.

On his recommendation I was appointed as a lecturer to the New York Ethical Society in September, 1923, and two years later I was honored by election to its Staff of Leaders.

# The Foundations of Our Belief

*By* Henry J. Golding

To read the story of the world and of humanity by the sole light of a single body of writings, however nobly inspired, is to shut out "the many-splendored thing," to blind oneself to the vistas opening before the advancing spirit of man. Moreover, the assumption of divine authority for any set of dogmas exalts assent above inquiry, uniformity above uniqueness and subordinates growth to prescription. The closed mind is the headquarters and citadel of the spirit of persecution. Heresy it brands as impious. Dogma enthroned diminishes men. It distrusts their inherent possibilities and denies their right to moral autonomy. For an increasing number of religiously-minded people the traditional theology speaks a dead language—a language not meaningless but de-

manding reinterpretation. And its whole "economy of salvation" fades in the new perspectives. It haunts the independent inquirer with an air of spectral futility. He has discovered that essential religion is not ascript to special revelation, to unverifiable doctrines or to the sanctions of this or that system of supernatural rewards and punishments. The faith was not once for all "delivered." Religion is ever in the making: growth is its essence: it either develops or petrifies. Unless its vision answeringly heightens to man's knowledge and insight it ceases to constrain his adoration.

Ethical religion expresses that ardor of conviction with which men have realized that "revelation comes not from without but from within" and that in man himself are the living springs of moral energy. All the historic faiths have voiced human faith, hope, fear and longing. The Ethical Movement was born not of doubt but of faith. In no mood of intellectual and moral skepticism did it announce that the ideal of individual and social righteousness, wherein it saw the animating principle of all true religion, is independent of the competing orthodoxies in which the past had formulated

its beliefs about man's nature and destiny. It kindled to the moral passion that glows in the noblest teachings of the great seers and teachers. It sought to purify and enlarge the spiritual heritage of mankind, not to belittle, still less to deny it. But it believed, as Spinoza says, that "religion is universal to the whole human race; wherever justice and charity have the force of law and ordinance, there is God's Kingdom." There, and nowhere else. Entire and decisive is the change of emphasis from correct theological belief to righteous living, from external authority to the sovereignty of conscience.

Ethical religion, then, roots in reality—in the greatest of all realities. For it springs from that aspiration to exalt life which has given birth to all the world has known of spiritual heroism, sublime self-sacrifice, quenchless faith and consecrating love. It grows out of the same soil in which the great religions took their rise. The "revelations" of the past are phases, aspects of the one human revelation, of the questing spirit of man, that element which moves him, very faintly at first, but with more imperious urgency as reverence



deepens, to self-transcendence. It forbids him to rest on any achievement: It deepens his sense of responsibility for himself and others, challenges him to enlist in the service of ideals, to the subordination of lower aims, and to transfigure his life by making it instrumental in its degree to the cause of truth, wisdom and righteousness. Ethical religion affirms that what man has worshipped as divine is manifested in and through man himself. It speaks in this divining, creative impulse towards perfection. It is the source of his power to conceive ever nobler ideals and to strive, amid whatever error and confusion, through doubt and failure, to remold his life so that it might express them less imperfectly. In the moral conflicts begotten by his effort thus to embody them he suffers the birth pangs of a nobler order.

All things in the world, it has been said, are ruled by force or right, by force till right be ready. Ethical religion summons men themselves to usher in the reign of right. For trust in supernatural providence wanes as human providence waxes, and as the conviction strengthens that on man himself devolves the



shaping of his destiny. Man must be the savior of men.

The heightening wonder of his terrestrial life, with its constant disclosure of new marvels to the patient labor of science, and the tasking complexity of its problems, tends to wean man from otherworldliness. A more searching study of his own nature, as revealed in the growth of the moral consciousness and in the history of religions, deepens our sense of the spiritual potentialities enfolded in humanity, implicit in all, and most grandly manifested in the sages, saints, prophets and redeemers, to whom men at their best pay the tribute of reverence and love. In conceiving his gods, man added to the sheer power with which he first invested them, wisdom, benevolence, mercy, a comprehending and pardoning love, shorn of their finite limitations, and approximating to his ideal—but human, nevertheless, in origin and appeal. Because these were loved in men they were glorified in the gods. The illumination of ethical insight clarifies and transfigures the object of man's worship, until his religion declares that righteousness is supreme.

In the moral consciousness at its height there is an exalting grandeur that no other experience yields. It brings men the conviction, the certainty, that here their life touches innermost reality. It is so ineffably great that a genuine religion must supremely enshrine it or inwardly perish, for any form of worship that comes short of the full glory of man's ethical intimations must forfeit the allegiance of the spiritually awakened. Every denial by a Church of new truth, every pronouncement that projects not light, but the darkness of a preferred ignorance, or of corporate selfishness, brands its power as usurped and de-thrones it in the mind and conscience of enlightened men.

Proclaiming righteousness of life as supreme, ethical religion demands a revision of many of the customary evaluations. It denounces the worship of arbitrary and amoral power as the authentic "slave morality," and the soulless pursuit of mere wealth as a social idolatry that binds and blinds men. For ethical religion, our relations to others and what these imply are the greatest thing, to which all else must be subordinated. It becomes ever

more manifest how intimately interwoven are our lives, and that the moral ideal of right, which claims allegiance as the inmost law of our being, proclaims how insunderable are the spiritual threads that bind us to our fellows. In a profounder sense than men had ever fathomed we are members one of another. That fact yields the master law of our existence. Implicitly it contains the whole of ethics. No man can attain to his full stature alone; his highest good is a common good, which is not lessened but is enriched by being shared; for it consists in the effort to liberate and exalt life in all. Though it be true that "every man has himself for task and problem," ethical religion holds he can best redeem himself, not by centering his will on the task of his private salvation, but by renouncing egoism, and finding self-fulfillment through self-surrender, in the attempt to raise others to moral freedom. The man who has truly come to himself has come home to humanity.

Ethical religion claims for all men freedom for growth. It challenges every authority that would fetter the human spirit, arraigns every form of power, ecclesiastical, political,

social, economic or other that defaces the divine in man. The supreme task of mankind is so to transfigure human relations in the light of a widening knowledge and deeper love of the right that society shall be no longer the expression of conflicting egoisms, but shall be organized for unfolding the spiritual life of all its members. To lift men's eyes and turn their will toward that vision is the purpose of the Ethical Movement.





STANTON COIT







White, N. Y.





## STANTON COIT

IN 1872 many American youths were devouring the sayings of Ralph Waldo Emerson, as if they were manna fresh-fallen from heaven. Although I was only fifteen years of age, I counted myself among his disciples. But of all the ideas embodied in his quickening utterances one especially lodged in my mind at that time; and it was that which led me into the Ethical Movement and which more and more during the years that have intervened has become the dominating principle of my career as an Ethical lecturer and organizer. Emerson had expressed the idea in these words: "Pure Ethics is not now formulated and concreted into a cultus, a fraternity with assemblings and holy days, with song and book, with brick and stone. Why have not those who believe in it and love it left all for this?"

One day in 1881 to a college friend, at Amherst, I was expounding this idea, when he exclaimed: "But you ought to hear Felix

Adler, the Radical! *He is doing the very thing of which you are dreaming!*" Soon I went to New York to hear the man who was putting my creed into deed. After hearing him once, I realized that what my friend had said was true; and on the following Monday morning, at nine o'clock, all uninvited, with the wise impetuosity of inexperience, I called at Professor Adler's house and announced: "I have decided to be an Ethical Lecturer." Ever since that day the Ethical Societies have been my spiritual home and have given me full opportunity to do the best work of which I have been capable. I devoted many years to social service in the poorer neighborhoods of New York and London and to the cause of moral instruction for children. But from the first I have felt that the supreme need of our age is to "concrete" Pure Ethics into a cultus, a fraternity with assemblings and holy days, with song and book, with brick and stone; and during the last twenty years I have concentrated my best thought and effort upon this task. I have, however, succeeded but indifferently well. It is a task which needs the coöperation of many minds and many fraternities;

and, unfortunately, it is one concerning the significance and wisdom of which not many as yet would agree with Emerson. And of course an "Ethical Service" would have no value except as a help to Ethical Living. As a means of spiritual propaganda, however, the idea is for two reasons worthy of careful consideration. To Ethical meetings at which Professor Adler was not present, a "Service" which would adequately express the religious spirit that has always breathed forth from his Sunday discourses, would communicate his inspiration and would thus spread and perpetuate his personal influence. At least my experience points in this direction. Such a "Service" would also be a bridge over which reforming groups of Christian and Jewish worshippers could pass, without moral loss and with intellectual gain, from their traditional forms into true expressions of their living faith.

Such was my dream fifty-four years ago; and to have been able in any degree to actualize it or to convince others, as Emerson convinced me, that it is worth actualizing, is now my consolation, as if unto this end I had been born.

# The Threefold Belief

*By* Stanton Coit

. . . MY own evolution in religious thought has been from belief in Principles only as the guide of life to an equal belief in Persons, also, who best embody the principles; and thence to a coequal belief in Parties made up of the persons devoted to the principles. I became convinced that the man who follows only principles as he sees them, but keeps aloof from identifying himself in discipleship and fellowship with persons and parties, is in great danger of mental eccentricity, narrowness, blindness and self-deification. A man cannot save his soul simply by devotion to abstract ideas. Not only he suffers, however, but the world loses a great part of the benefit it might receive from him, were he to show equal devotion to the persons and the parties who embody the ideas. To me, a denial of the need of holy

friendship and organized coöperation soon seemed to be the besetting sin of the higher type of character. It was a sin of an intellectual order. The man who held aloof from persons and stayed outside the party devoted to his truth, I saw to be a heretic, and I realized that this heresy was such that, if it spread, the world could never be saved.

As I have advanced in years I have further come to realize that even in youth I was not simply following ideas, and was not inspired merely by the inner law of my own reason, although I then imagined that it was so. Time has revealed to me that my debt in youth to the persons who taught me principles was as great as that to the principles themselves. How could it be otherwise? I now even see that those very principles which I still hold and worship were themselves emanations as well as visions of the peculiar characters and temperaments of the persons who were my moral and intellectual guardians and guides. I also with the years saw clearly that, although there was no party that these teachers and I belonged to, nevertheless there was an organised social group which, over and above its

isolated members, stood for the principles I readily and thankfully accepted as true. Many a family, where the parents agree in principle and thought, is in reality a religious party; there are conferences and discussions, there is coöperation and propaganda, there is a mission work done which no isolated member, nor all severally, could do. And as one looks back upon one's life it becomes a necessity of human piety to regard as coequal in worth with the principles one learned, the persons and the party from whom and by virtue of which one imbibed them. Devotion to principle induces intellectual integrity and moral self-reliance; love of one's spiritual guides grows into gratitude, humility and purity; fidelity to the organized group life generates enthusiasm, a passion to reform the world, a sense of the greatness of the cause, and a readiness on occasion to sacrifice even one's own life for it.

It is to be noted that there are three distinct ways of understanding the dynamics of history; and that each is wrong if taken as adequate in itself, but that all are right if seen to refer not to three powers existing sepa-

ately, but to three in one. Some say that the upward-moving forces in history are, and always have been, ideas; ideas inspire multitudes to die gladly for them. Others equally contend that only men—great personalities, living, concrete, individual human beings—have been the lifting and guiding power in the upward evolution of nations and of the world. Then there is a third school, which declares that it has ever been some instinctive social mass—the blind cohesive energy of a nation, a church, a state, a city, a tribe—that has initiated and given momentum to human advancement.

Now, it is true that sometimes ideas alone have been the dynamic force, sometimes only a person, and again only a party. But it has been a calamity to the cause of the good, wherever ideas have dominated at the expense of a person or group, or either the person or the group has dominated at the expense of the ideas. The true philosophy of history recognizes alike groups, persons and ideas. It further sees that a person is great because of the idea that dominates him. As a personality he is a divine power because he embodies the



idea. A man may have lived for thirty years and not been a Person, in the sense which the word has in history—not a great man; and then—apparently all of a sudden—he may become the living embodiment of an idea and, being lifted up by it, draw all men unto him. Likewise, there never was an organized movement with power to attract fresh adherents gladly into its service, but it proceeded from persons and principles—from each directly.<sup>1</sup>

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<sup>1</sup> *National Idealism and the Book of Common Prayer*, p. 159ff.; London: Williams & Norgate, 1908.

HARRY SNELL





*Photograph by Lafayette, London*



## HARRY SNELL

How shall I attempt to recall and reveal the spiritual anxieties and perplexities, the temporary accommodations and renunciations, the searchings, and the final discovery, thirty years ago, of an abiding peace in the Ethical Movement? And how can those memories be recorded so that others may understand? I think that only those who were nurtured in the creeds of an English agricultural village more than half a century ago, can understand the shock and terror of the discovery that most of what one had been taught about religion and the Bible was utterly, demonstrably false. Only those who have passed through that dark valley of disillusionment can measure the desolation of the journey. Spiritual disturbance of that kind drives one type of mind to seek peace by closing the mind altogether and by falling back upon priestly authority; another type becomes torpid and accepts the peace of indifference, which is akin to death

itself; yet a third type finds relief in angry resentment against the rejected creed; he desires to wound the thing which he had loved but which had deceived him. My first reaction was towards a passionate critical propaganda in which a search for new foundations occupied only a minor place. This was followed by an exploration of modern restatements of the Christian faith such as Unitarianism, none of which satisfied both brain and heart. Occultism never made the least appeal to me in any of its debilitating forms. Whatever happened, reason had to remain seated on her shining throne. It was through Mazzini and Emerson with, strange to say, a touch of Carlyle, that brought me to the borderland of a modern humanist faith, and when the Ethical Movement brought its serene sanity and its rationalized moral passion before me, I entered into its gates with thanksgiving. It has given me unremitting work and many anxieties, but I have found in it that abiding peace that passes understanding.

# The Religion of To-day and To-morrow

*By* Harry Snell

IF any <sup>one</sup> thinks that the Ethical Movement represents an entirely new beginning in religious endeavor, or that it is unrelated to and owes nothing to the religions of the past, he should put from him that delusion. There is much in the religious thought and practice of the past that the Ethical Movement rejects as morally harmful and untrue; but it recognizes the quarry whence it was hewn, and it regards with reverence the sources of its being. The roots of the Ethical Movement are set deeply in the soil of the past, and it represents not so much a break in religious tradition as a continuation and a development.

We are not, I repeat, a breaking off from the religions of the past so much as a develop-



ment out of them, and we seek to express our obligation to them, not by adopting their limitations as our own, but by continuing the work of spiritual elevation which they began. If a creed is to be accepted solely on the ground that it is ancient, then the most primitive religion would appear to be the most orthodox, and all forms of modern religion only slightly less heretical than Ethical Religion itself. It is by the adaptation of creeds to new knowledge that religious progress is made and will continue to be made; and if mankind has left behind it primitive conceptions of God and worship and accepted the more commendable interpretations, it is because in all ages the processes of mental and spiritual development have been operating in the mind of man as they are operating in our own. We do not regard current religion as the end of man's spiritual pilgrimage, but only as a necessary link between what has been and what has yet to be. The old assurances no longer satisfy, and there is a general sense of alarm and insecurity; men find themselves adrift on a dark and unknown sea, scarcely daring to hope that they will again reach a new harbor of light and peace.

The churches of our time offer little hope for the future. Christianity in England, for example, has, in the main, become a thing of words and buildings, and even in the Protestant churches new religious conceptions are of slow growth. So far as the Roman Church is concerned she neither learns nor repents; what she has been, and is, she will remain—hostile to religious progress, arrogant in statement, implacable in her claim to authority. From her no modification of thought and doctrine is to be expected in our time; she will elect to hold fast to what she has, and to fight and perhaps die where she stands.

Meantime millions of people remain outside the churches disillusioned, and heartbroken. The Ethical Movement offers to these shipwrecked and drifting souls a lifeboat in the storm, a refuge that is eternal. For the moral law is not dependent upon current knowledge and insight; it belongs to the things that abide.

The religion of the future will be based upon this permanent and universal principle which, as Froude declared, "is written on the tablets of eternity." Changes there will doubtless be

in the meaning of the moral law, but they will merely add strength unto strength. No discovery of science or philosophy is likely to prove that what we call bad is better than what we call good, or that vice and cruelty are better than virtue and mercy. It will be constantly enlarged in accordance with the growing experience of the race, but its central meaning, its very heart and core, will remain.

The Ethical Movement stands at the end of a long line of religions that have lived in the past; it accepts gratefully from them everything of good that they have transmitted to us; it is heir at law to the prophets and teachers of every religion and every church; but it claims its freedom from their limitations and traditions, and it insists upon the right to make its own contribution to religious thought and progress.

The Ethical Movement makes its contribution to the history of religious development by directing men's thoughts to the creative qualities of associated life; and so far from demanding that the individual should conform to particular standards of thought and conduct, it insists that each human being should develop

his own powers to the utmost, and use his individual excellences for the improvement of the environment into which he has been born and in which he labors.

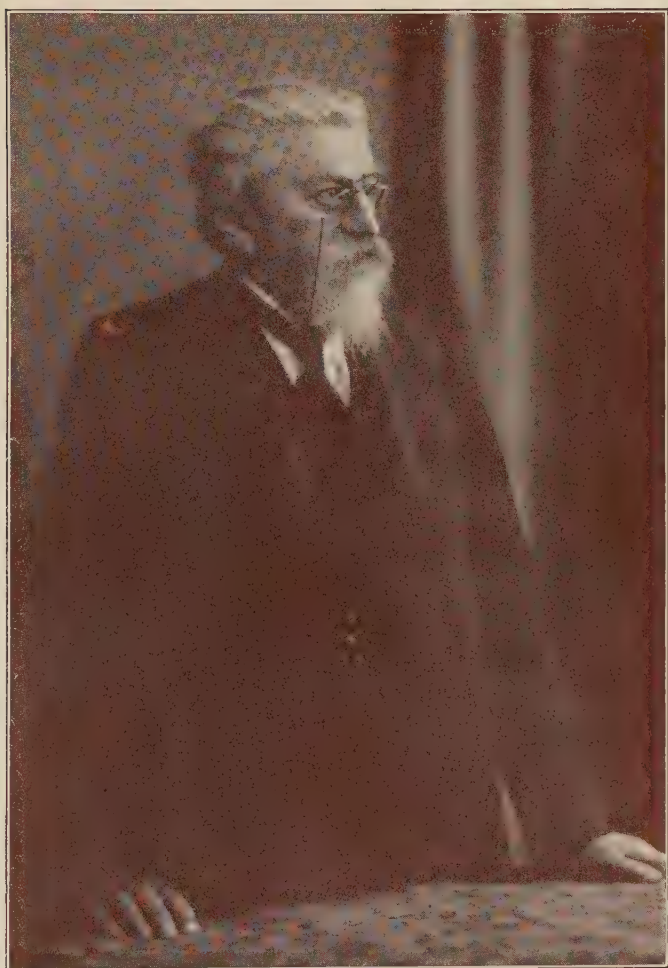
The Ethical Movement is the religion of hope and joy. It is the herald of the religion of the future, and as such we commend it to those who are weary and heavy laden, for it, too, will give them rest. We cannot foresee when its hour will come. But we know that it will come: \*

“What we believe in waits latent forever,  
through all the continents,  
Invites no one, promises nothing, sits in calm-  
ness and light, is positive and composed,  
knows no discouragement,  
Waiting, patiently, waiting its time.”



RUDOLPH PENZIG









## RUDOLPH PENZIG

THERE are two answers to your question, What led you to devote yourself to the Ethical Movement?—one setting forth the impelling motives, the other the accidents of outer circumstance that resulted in this decision. For the sake of brevity let me unite them.

My father, a devout Protestant clergyman of the pietistic school, having died while I was still a boy, I resolved to study theology, and for three years, not without privation, I attended the universities in Breslau and Halle. Although, or rather because, almost all my professors were of the orthodox persuasion, the faith of my childhood soon began to waver. A prize essay I wrote on "Inspiration" thoroughly undermined it. After I graduated in 1877, a more profound study of philosophy, particularly that of Spinoza, Kant and Schopenhauer, determined me not only to renounce my contemplated career as a clergy-

man, but to leave the Church altogether. Fidelity to truth left me no other course. Even then I was already firmly convinced that any changes in religious and metaphysical ideas could not affect the principles of ethics, for these have their psychological and sociological roots only in the *will* to the good, and are therefore independent of credal affirmations. My step in forsaking the Church, an act that in those days aroused attention, led me to relinquish both the post of teacher which I had gained and any expectation of obtaining a similar position in the German Empire of that period.

For fifteen years I ate the bread of exile. During the first ten years I was principal of a Boys' Academy in Russia; then, expelled from that country as a German, I migrated to Switzerland and applied myself to teaching and authorship. Two works of mine, long out of print, *A Word on Faith to its Opponents and Despisers*, and *Morality and Catechism* show that then, as previously, I was striving for a social culture on the basis of a purely naturalistic ethic. It was therefore not to be wondered at, that when I found in a Montreux

bookseller's shop, in 1892, the *Preliminary Announcement* of the founding of the Society for Ethical Culture in Berlin, the words of Wilhelm Foerster and the evangel of Felix Adler moved me deeply. A lecture tour took me to Berlin, and brought me into closer touch with the circle of the ethicists who were beginning their work in the city. I soon made up my mind, and for the third time broke up my household, now numbering six persons, in order to seek a new sphere of work in Berlin. The revered Wilhelm Foerster's confidence in me led to my being entrusted with the leadership of the Society. In 1897, as its traveling lecturer, I took over the editorship of the journal *Ethische Kultur*, first in association with Dr. Kronenberg, then, since 1903, alone; was elected to the Board of Trustees, and ultimately, after Professor Foerster's retirement and the death of Professor August Doering, I was accorded the high honor of the presidency of the German Society for Ethical Culture—a position I still occupy. A brief historical sketch of the work of the Society during the thirty-three years of its existence—which will be dedicated as a Jubilee Edition to the Ameri-

can mother society on the celebration of its Fiftieth Anniversary—will furnish further information to those of its friends across the ocean who wish to acquaint themselves more fully with its activities.

WILHELM BOERNER

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## WILHELM BOERNER

I WAS about twenty years of age when chance put into my way a copy of Friedrich Jodl's striking and important address, "On the Nature and Task of the Ethical Society." It came to me as a revelation. A few years earlier I had renounced the Catholic religion, in which I had been reared, and had sought ever since for a new ethical faith. In Jodl's lecture I found it. Thereupon, in 1902, I joined the Ethical Society in Vienna and read several books on the Ethical Movement by Felix Adler, Stanton Coit, Wilhelm Foerster, Arthur Pfungst, William M. Salter and others. A profounder study of this literature deepened and intensified my conviction that only in these ideals of a human ethic could the salvation of the future be found. I therefore applied myself mainly to the study of ethics and pedagogy with the purpose of making it the whole task of my life to serve the Ethical Movement in thought and practice. In this

resolve I was strengthened by the Conference of the representatives of the International Movement which was held at Eisenach in 1906. Contact with the leaders in different countries whom already I knew in part from their writings, especially my meeting with Professor Felix Adler, Dr. John L. Elliott and Dr. Stanton Coit made an indescribably deep impression upon me. The Ethical Movement has so powerfully influenced alike my inner and my outer life that I simply cannot imagine my personal development apart from it. The politically backward state of Austria before the War, and the deplorable economic conditions prevailing since, rendered it by no means easy for me to adhere to my decision to devote myself entirely to the Ethical Movement. But my firm faith in the great mission of the Ethical Movement and its infinite value for the moral progress of humanity, my remembrance of the leaders in other lands and the encouragement and aid I have received from our American friends, especially Professor Felix Adler and Dr. Elliott, gave me an ever renewed courage and confidence, which results have justified.

JEAN WAGNER









## JEAN WAGNER

BORN in Germany, April 3, 1887, son of a Protestant clergyman, Professor (Doctor of Philosophy, Lausanne University). First heard of the Ethical Movement in Norway (where I resided as a tutor in the Bjoernson family) through a friend of Dr. Stanton Coit. I felt and knew that I was going to find what I had so long been looking for: not only a humanistic and ethical religion, allowing perfect rational freedom, but a community trying to live such a religion. I had no rest until I was able to go to London, where I spent a year as Dr. Coit's secretary. The subject of my doctor's thesis was Dr. Coit's Ethical Church and the religion I had come to know. It has been published with the title of *La Religion de l'Idéal Moral*. When I returned to Switzerland, I endeavored to develop the *Ligue pour l'Action Morale* into a true Ethical Society. For the profound influence, the enlightenment, the very powerful and



definite spiritual help that were given to me by my visit to America and my acquaintance with Dr. Adler's thought, life and character, I cannot too strongly express my gratitude. I am now engaged in translating into French Dr. Adler's *An Ethical Philosophy of Life*.

# CHRONOLOGY





# The Society for Ethical Culture in the City of New York

1876 Society founded on 15th of May, at a meeting held in Standard Hall.

1877 Society opened its Kindergarten, the first free Kindergarten in New York.

District Nursing work begun. The Society pioneered the sending of trained nurses to the homes of the sick poor, irrespective of race or creed.

Sunday School established, to acquaint children with the great ideals of the race in the past and inspire them with a desire for the finer ways of living.

Sewing Society formed to make garments for the poor.

1879 United Relief Works incorporated.

Sunday audiences having outgrown the seating capacity of Standard Hall, the meeting-place was changed to Chickering Hall.

- 1880 The Workingman's School founded.  
First school workshop in the United States for grades below high school. Curriculum embraced nature-study and art.
- 1883 Removed to a building on 54th Street erected by the Society.  
Parents' meetings to discuss problems in the upbringing of children.
- 1889 Alumni Association organized.
- 1890 School, hitherto limited to those unable to pay for tuition, enlarged to take in all classes.  
Festivals first introduced. Later developed by Mr. Percival Chubb and his assistants, and widely adopted by schools throughout the country.
- 1893 Direct Ethical Instruction introduced.
- 1895 Name changed to Ethical Culture School.
- 1898 High School inaugurated.
- 1904 Removed to Central Park West and 63rd Street.

- 1907 Parents' and Teachers' Conference established.
- 1908 Sabbatical plan for teachers adopted.
- 1910 Introduction of student government in the High School.
- 1912 Open Air Department formed on the roof of the School building.
- 1913 Art High School inaugurated for students specially gifted in art work.
- Service Retirement Fund for Teachers instituted.
- 1924 Branch School opened.
- 1883 Schaefer Home for dependent children in the School established.
- 1888 Mothers' Society for the Study of Child Nature started. It developed later into the Federation for Child Study, now independent of the Society.
- 1889 Visiting and Teaching Guild for Crippled Children formed.
- 1892 Owing to the need for larger accommodation, the Society rented Carnegie Hall for its Sunday meetings.
- 1893 Women's Conference organized to asso-

ciate the women of the Society more closely with its aims and work.

1893-94 Relief Workshops opened for the assistance of unemployed women.

1902 The Conference was largely instrumental in the founding of the Manhattan Trade School.

1921 The International City Club founded.

Joint Legislative Committee formed.

1895 The Hudson Guild founded by Dr. John L. Elliott.

1895 Club work begun.

1896 Incorporation.

1900 Clubs' Council started.

1909 Guild house erected.

1912 Coöperative Printing School begun.

1916 Chelsea Homes model tenement opened.

Coöperative grocery store started.

1917 Hudson Guild Farm purchased.

1896 Sunday Evening Clubs for Young Men

started for study and discussion of religious, social and political questions. The Clubs also finance and manage the Hudson Guild Library.

1898 Down Town Ethical Society (now Madison House) established.

Has more than sixty clubs for games, athletics, dances, etc., for boys and girls of all ages. Responsibility for internal activities of the House rests with the members.

The Mothers' Club, Women's Club and the Play School coöperate in physical welfare work for the children of the neighborhood.

A group, the Madison House Players, produces good plays, the members themselves designing and constructing the scenery and costumes.

Madison House Camp provides for summer vacations.

1899 Investigation of moral conditions in East Side Tenement houses undertaken by Dr. Adler. Committee of Fifteen appointed to inquire into the



social evil. A reform movement resulted in the election of Mayor Seth Low. Report on the Social Evil issued by the Committee in 1902.

Land purchased for the Society's Cemetery at Mount Pleasant, near Kensico.

1901 Summer Home "Felicia" opened to give two weeks' vacation to poor children from the Hudson Guild and Madison House districts.

1906 Dr. Adler appointed third Theodore Roosevelt Professor of American History and Institutions at the University of Berlin.

1908 Lawyers' Group formed. Its work led to the creation of a Committee on Professional Ethics by the New York County Lawyers' Association in 1912.

1910 Dedication of the Society's Meeting House, 64th Street and Central Park West.

1911 Business Men's Group organized to study the ethics of industry, and aid in establishing right relations between

employers and employees, buyers and sellers, producers and consumers.

1916 Sunday morning Clubs for girls started.

1919 Lincoln Community Club formed for discussion and social service.

1920 Young People's Association (formerly the Junior Group) organized.

1923 Sunday Evening Forum at the Meeting House instituted.

1924 Adult Groups formed for the study of religion, philosophy and vital problems of the day.

# The Chicago Ethical Society

1882 October 5th: The "Society for Ethical Culture of Chicago" was inaugurated at a meeting held in the Grand Pacific Hotel. Professor Felix Adler explained fully the aims and objects of the Ethical Movement.

November 14th: Organization of the Society completed, Statement of Principles adopted, and first Board of Trustees chosen with Henry Booth as President; F. C. Hotz, Vice President; A. B. Hosmer, Secretary, and Otis S. Favor, Treasurer.

1883 Mr. William M. Salter was chosen as permanent Lecturer.

The "Relief Works" of the Society organized, in which nonmembers co-operated, being represented also on its governing Board. District nursing

for the benefit of the sick poor of the city was introduced, trained nurses being employed on the South and West Sides. The present Visiting Nurses Association carries on, on a larger scale, the work thus commenced, and the Margaret Etter Creche is named in honor of the first district nurse employed by the Relief Works.

1885 The Society was incorporated.

1886-87 Mr. Salter, who gave much attention to the labor movement, advocated the adoption of the eight-hour day—a question then seriously agitating the business world.

1887 Questioning the sufficiency of the evidence on which the “Anarchists” had been condemned to death, Mr. Salter, with the coöperation of Mr. Henry D. Lloyd, secured the signatures of a considerable number of Chicago’s prominent men to a petition for a commutation of sentence, which they, along with Judge McConnell, presented to the Governor of the State—

almost unavailingly, for the sentence in only two cases was commuted.

- 1888 An address by Mr. Joseph W. Errant, entitled "Justice for the Friendless and the Poor," delivered at a meeting of the Society, called attention to the gross abuses of which this portion of our community were the victims, and resulted in the organization of the Bureau of Justice.

Mr. Salter initiated a series of "Economic Conferences," meeting in the Madison Street Theater. The aim was to bring together the leading representatives of business and labor interests in the hope that a closer association might bring about a mutual understanding, and thus lessen the antagonism existing between them.

- 1892 Mr. M. M. Mangasarian chosen Leader of the Society.

- 1893 During the World's Columbian Exposition, the Society participated in the Parliament of Religions, and aided in organizing the World's Congress of Religions.

The Society also brought together, in Chicago, Ethical Congresses or Conventions in the years 1887, 1907 and 1913.

The Society protested against ratification of the Treaty with Russia.

1894-95 Sunday evening meetings for the discussion of economic subjects and civic problems, open to the public, were held, many lectures on sociology and economics by leaders of reform movements being heard there.

1897 Mr. William M. Salter returned as Leader of the Society.

1898 The Society was incorporated as a religious body.

The Ladies' Charitable Union, established some time before, was reorganized under the title of The Women's Union, which has since been changed to The Women's Club. Its activities have extended over a wide range of interests: Sewing for the sick poor and providing them with food, medicine and delicacies; making friendly visits to wards of the Juvenile Court

when it was first established; giving employment (sewing) to poor women; aiding in maintaining a "diet kitchen" on the North Side; giving material assistance to the Society; expressing itself on questions of social reform.

The Society established Henry Booth House Settlement at 701 W. 14th Place. It has assisted its neighbors to strive for higher standards of physical, mental and moral well-being; has secured work for many, and has provided a kindergarten, library facilities, domestic-science classes, clubs for recreational and educational purposes, summer camps and public entertainments.

The Society also maintained a Community House on the West Side for a number of years—first on Warren Avenue and later on South Wood Street.

1900 The Society protested against the acquisition of the Philippines.

1905 The Bureau of Justice organized by the Society was merged with the Women's

and Children's Protective Agency, and became known as the Legal Aid Society. This body did valuable work among the poor of the city in obtaining redress for the frequent injustices to which they are subjected. The present Legal Aid Bureau of the United Charities of Chicago is an outgrowth of this Legal Aid Society.

1909 Society protested against honoring the demand of Russia for the extradition of the revolutionist Rudovitz.

1911 The name of the Society was changed to The Chicago Ethical Society.

1912 The Society asked for the resignation of Senators Lorimer and Cullom, denounced the injection of politics into the management of the West Park System, and the evasion of the Civil Service laws.

1913 The Society, having had no regular lecturer during the period of 1907-12, called Mr. Horace J. Bridges to the position of Leader.

1917 One main object of the work of the Society has been to urge its members to



coöperate with other institutions and agencies engaged in moral, social, political or economic reform. The Chicago Urban League, composed of white and colored citizens organized to help in securing justice for the much-oppressed colored race and to promote its welfare, was incorporated in 1917, with the active coöperation of Mr. Horace J. Bridges and other members of the Ethical Society. Mr. Bridges has been President of its Executive Board since 1919.

1922 Desiring to extend the scope of its work and to develop group activities, the Society engaged Mr. Roy Franklin Dewey as Associate Leader.

1924 The Chicago Committee on Narcotics was organized, with Mr. Dewey as Chairman. This Committee, representing the more prominent civic and social welfare organizations in the city, is devoting itself to a study of the narcotic drug problem, attempting to establish a public hospital for the cure

of drug addicts and to prevent the extension of the traffic in narcotics.

### *Ethical Sunday Schools*

Believing that the welfare of the community as well as of the individual is dependent in great degree upon the moral instruction of the young, the Society has from the first conducted Ethical Schools on week days or Sundays in one or more sections of the city. Moral instruction with particular reference to character building has been given at these schools by capable and faithful teachers and superintendents.

### *Group Activities*

Mr. Bridges has from time to time conducted classes in ethics, comparative religion, philosophy and literature.

When Mr. Dewey assumed leadership of the group work of the Society, it included the Women's Club, the Dramatic Study Group, and a Men's Group for the discussion of ethical questions arising in business and profes-

sional life. The latter was superseded by the Social Study Group (for both men and women) which applied itself to the consideration of social topics of ethical import in a broader field. The Young People's Association, which was organized in January, 1923—the old group having abandoned its work during the years of the War—has succeeded in interesting a considerable number of young people in its program and in the work of the Society. Other groups established recently are the C. E. S. Young Men's Club, for boys of high-school and college age, a Literary Group for the discussion of outstanding work in poetry and fiction, and, during the season of 1925-26, a Group for the study of the Hebrew Prophets.

# The Society for Ethical Culture of Philadelphia

1885 A series of six public lectures to interest people in organizing a Society for Ethical Culture in Philadelphia were given in City Institute, S. E. corner 18th and Chestnut Streets, beginning Sunday, April 5th. The first four lectures were delivered by S. Burns Weston, the fifth by William M. Salter and the closing lecture by Felix Adler.

On June 1st, a Society for Ethical Culture was founded by twenty-four persons at 1112 Girard Street. A Statement of Principles and By-Laws were adopted and a Board of Trustees elected, including three women. Women have been represented on the Board of Trustees of the Philadelphia Ethical Society from its beginning.

S. Burns Weston was elected Lecturer of the Society, J. Sellers Bancroft President, Samuel Kind Vice President and Mary Thorne Lewis Secretary.

Regular Sunday morning meetings began at Natatorium Hall, 219 South Broad Street, on Sunday, October 18th, with a lecture by Professor Adler and a short address by Mr. Weston.

A Children's Ethical Class was started Sunday, October 25th, which was the beginning of the present Ethical Sunday School.

A Working Boys' Club, consisting of street boys, was organized in November. It held meetings on two evenings a week and met also on Sunday afternoon. It was later called the Working Boys' Guild. In a year or two this work developed into a Neighborhood Guild for all members of the family.

1886 Early in the year a Business Section to study Business Ethics, a Home Sec-

tion to study the ethics of the home and a Young Men's Section (later changed to Young People's Section) were organized. Each Section met twice a month. Sections or Groups to study and discuss various questions have been a prominent feature of the Philadelphia Ethical Society from the beginning.

1886 On June 10th, the Ethical Society was incorporated under the name "Society for Ethical Culture of Philadelphia."

A School for Boys and Girls similar in character to the Workingman's School of New York, afterwards known as the Ethical Culture School, opened September 23rd, at 136 North 17th Street. The basement of the school building was used every evening in the week by the Working Boys' Guild.

The initial meetings to organize the Contemporary Club were held in the Ethical Society's Rooms, 136 North 17th Street, in October and November.

1887 A Neighborhood Guild Association was formed to enlarge the scope of the work being done by the Working Boys' Guild. The initiative was taken by the Ethical Society. A house at 2134 Vine Street was rented and Dr. Morrison I. Swift was appointed Head Worker. A year or two later the Neighborhood Guild was moved to rooms given by the Baldwin Locomotive Works in their new building at 15th and Spring Garden Streets.

The Home and the Business Sections of the Ethical Society coöperated in arranging a course of addresses and discussions on various aspects of Physical Welfare. Two meetings a month were held from December, 1887, to May, 1888.

The Day School was moved from 136 North 17th Street to 1630 Arch Street in September, and a Branch School was started at 3401 Spring Garden Street, West Philadelphia.

1889 The Third Convention of Ethical Societies was held January 25th to 27th in St. George's Hall, 13th and Arch Streets. The outstanding feature of the Convention was a public meeting on "The Need of a School of Philosophy and Applied Ethics." Speakers: Felix Adler, Josiah Royce, Duren J. H. Ward, William J. Potter, Anna Garlin Spencer and Thomas Davidson. Letters endorsing the project were read from O. B. Frothingham, William James, Rev. R. Heber Newton, Thomas Wentworth Higginson, Francis E. Abbot, Edward Everett Hale, Moncure D. Conway, Rev. William C. Gannett, Rabbi Emil G. Hirsch, Rev. M. J. Savage, Dr. Daniel G. Brinton and others. The addresses and letters were published in the April number of *The Ethical Record*.

The place of the Sunday morning meetings was changed from Natatorium Hall to St. George's Hall.



A Sunday Morning Adult Class was organized.

1890 S. Burns Weston was appointed Head Worker of the Neighborhood Guild to succeed Morrison I. Swift.

He thereupon resigned the Lectureship of the Philadelphia Ethical Society, a position he had held for five years. The Sunday meetings were arranged by a Committee of the Board of Trustees until William M. Salter succeeded Mr. Weston a year and a half later. Mr. Weston's entire time was then given to the Neighborhood Guild, the active Secretaryship of the American Ethical Union, and publishing the *International Journal of Ethics*, of which he was for twenty-five years managing editor and business manager.

1891 The place of the Sunday morning meetings was changed from St. George's Hall to New Century Hall.

1892 William M. Salter, formerly Lecturer of the Chicago Ethical Society, gave his opening address as official Lecturer

of the Philadelphia Ethical Society the first Sunday in February. Mr. Salter continued as Lecturer of the Society for five years.

Additional Ethical Classes for children were formed.

1894 A Women's Section was organized which in later years became known as the Women's Club. It engaged in active work for the Visiting Nurse Society.

1895 *The Cause*, a monthly paper edited by William M. Salter, was started in January, "devoted to moral progress and the interest of the Society for Ethical Culture in Philadelphia." This publication continued for five years. It was transferred to Chicago in February, 1897, when Mr. Salter returned there.

1897 William M. Salter resigned the Lectureship of the Society as from the end of January and S. Burns Weston was elected as its Director, a position he has continuously held since that date.

Mr. Salter reassumed the Lectureship of the Chicago Ethical Society.

1906 The property at 101 Ellsworth Street and three adjoining properties were purchased by the Ethical Society to carry on Social Settlement work in coöperation with other organizations. It has been known since that time as the Southwark Neighborhood House.

1908 As the attendance at the Sunday meetings had increased beyond the capacity of New Century Hall, the Society rented the Horticultural Hall, adjoining the Academy of Music, for its Sunday services.

1910 In celebration of the Society's Twenty-fifth Anniversary, a Reception was given at the City Club to Professor Adler, Mr. Gustav Spiller, the Secretary of the International Ethical Movement, and to Mr. Weston who had just returned to active Directorship of the Society after an absence abroad for over a year.

Two houses on Front Street, adjoining the Southwark Neighborhood House,

were bought by Mr. Samuel S. Fels and presented to the Ethical Society to afford larger accommodation for the growing activities of the Southwark Settlement. Instead of being altered for that purpose, as at first contemplated, the houses were torn down and a large and substantial gymnasium was built, with shower baths and a roof garden. The gymnasium is used for dramatic and other entertainments and for games by the various clubs.

1913 A serious effort to raise money to purchase a building for the Society's headquarters and various activities, apart from the Sunday morning meetings, was begun early in the year. In December, 1324 Spruce Street was secured for that purpose.

1914 Extensive alterations and repairs of the new Society House were made under the direction of William E. Jackson, the architect, who is a member of the Society. The House was formally

opened Saturday evening, October 17th.

1915 The Ethical Society purchased a small farm in the Perkiomen Valley near Arcola as a permanent summer camp for the Southwark Neighborhood House. Heretofore the camp had been located at different places in different years.

1920 The Thirty-fifth Anniversary of the Philadelphia Society was made the occasion of a meeting of the American Ethical Union, which held meetings May 13th to 16th. Delegates from all the other Societies were present. On Saturday evening, the 15th, a Dinner was given at the City Club which was followed by addresses and a series of historical tableaux representing ethical progress through the ages.

1924 Mrs. George E. O'Dell was engaged to assist in directing the work of the Society beginning in October. She has special charge of organizing and leading the Young People's Groups and in conducting the general exer-

cises of the Sunday School. She has started a Fortnightly Literary Group and a Dramatic Group. A Young People's Group which is now called the Friday Evening Club has been in active existence for over a year. A Young men's Discussion Group was organized in the autumn, under the leadership of Clarence J. Leuba, and holds a meeting twice a month.

1925 A Play-Reading Group was formed early in the year. In May the Young People's Association was revived and reorganized. It holds a Supper Conference once a month for the study of problems in international relations.

The celebration of the Fortieth Anniversary of the Philadelphia Ethical Society and a series of meetings of the American Ethical Union took place May 10th, 11th and 12th. A notable feature of the occasion was a public meeting on Monday evening, May 11th at which Rev. J. A. McCallum (Presbyterian), Rabbi W. R. Fineschriber (Jewish), Hon. Holand

S. Morris (Episcopalian) spoke on "The Ethical Movement as Seen from the Outside" and Horace J. Bridges and Alfred W. Martin spoke on "The Ethical Movement as Viewed from Within." At the Banquet on Tuesday evening, May 12th, addresses were given by Professor Adler and others, and letters were read from J. Ramsey MacDonald. Mr. H. Snell, Labor Member of Parliament and Secretary of the British Ethical Union, and from other leaders of the Ethical Movement abroad, and a cablegram from Dr. Coit's Ethical Church.

A farm of sixty-two acres, known as Greenwood Dell Farm, with a frontage of a thousand feet on the Brandywine, about five miles from West Chester, was purchased in July to be used as the summer camp of the Southwark Neighborhood House. The small farm at Arcola heretofore used by Camp Linden has been sold.

# The Ethical Society of St. Louis

1886 April: Small group meets with Mr. S. Burns Weston to consider the advisability of organizing an Ethical Society in St. Louis.

May: Walter L. Sheldon responds to a resulting invitation and delivers three lectures at Memorial Hall.

November 13: Felix Adler opens the Season with address in Memorial Hall. Followed by a meeting at which Mr. Sheldon was asked to come to St. Louis as Lecturer for the ensuing Season; and a committee on permanent organization appointed.

November 21: Mr. Sheldon delivers his first address in the lower hall of the Pickwick Theater, where the Sunday meetings were held for ten weeks.



November 27: The new Society formally organized, James Taussig (the prime mover) in the chair; Constitution and By-Laws adopted, and officers elected: Manning Treadway, President; Thomas M. Knapp, Secretary; Paul F. Coste, Treasurer.

1887 January 23: First meeting in Memorial Hall of the Museum of Fine Arts, where the meetings continued to be held until 1912, when the Sheldon Memorial was dedicated.

February: Sunday School started.

### *Early Officers*

1887-78 Dr. Charles W. Stevens, President; Albert Arnstein, Secretary; Leo Levis, Treasurer.

1888-89 Dr. Charles W. Stevens, President; Albert Arnstein, Secretary; Charles Schmidt, Treasurer.

1889-90 Charles Nagel, President; Adam Boeck, Secretary; Joseph S. Taussig, Treasurer.

1890-91 Charles Nagel, President; Adam Boeck, Secretary; W. F. Plass, Treasurer.

1891 May 27: Title of governing body changed from Board of Trustees to Executive Committee, and that of President to Chairman. Robert Moore elected Chairman, which office he held until November, 1916, being then elected as President Emeritus, which he remained until his death, in 1922. For many years the office of Secretary was filled by Paul F. Coste, and that of Treasurer by Joseph S. Taussig.

### *Practical Work Begun*

1888 Philanthropic work began by opening free reading rooms for wage earners at 1532 Franklin Avenue.

Ladies' Philanthropic Society organized; Mrs. L. D. Hildenbrandt, President; starts, at the same quarters, an "under-age kindergarten" for children under seven.

Domestic Economy School started under Mrs. W. E. Fischel.

*Self-Culture Hall Association*

Development of work led to renting of building at 18th and Wash Streets, which was named Self-Culture Hall; and Mr. E. N. Plank, Jr., was employed with the title of Assistant Lecturer to help Mr. Sheldon in this branch of work.

1893 Property acquired and corporation known as Self-Culture Hall Association formed, by whom the financial burden was now assumed, Mr. Sheldon remaining leading spirit and director.

1895 Mr. W. H. Lighty succeeds Mr. Plank as Assistant Lecturer and becomes at the same time Superintendent of the Ethical Sunday School.

For its Sunday School and Clubs, the Society rented, and refitted for its exclusive use, the western basement room of the Museum of Fine Arts.

*Educational Groups*

- 1891 Greek Ethics Club for Women started under Mr. Sheldon for the study of the ethical aspects and tendencies of Greek literature.
- 1892 Political Science Club for young men started; succeeded in 1900 by the Men's Philosophical Club, which gave courses of lectures by Professors Kintey and Fite, Thilly, A. O. Lovejoy, Edgar J. Swift, etc.
- 1901 Colored People's Self-Improvement Federation organized.
- 1907 Death of Walter L. Sheldon, after long illness.
- 1911 Percival Chubb appointed Leader, after four years during which the Society was without a Leader.
- 1912 October 6-13: The Sheldon Memorial dedicated.
- Contemporary Literature Group started as successor to Greek Ethics Club.
- Monthly Teachers' Supper and Conference made a regular institution.

Recognition Day inaugurated. Pupils who have completed the course of study are formally "recognized" by the Leader of the Society as potential members. It is a dedication of these young people to manhood and womanhood, in the presence of their fellow pupils, parents and members of the Society.

1913 Dedication of Memorial Window to Joseph Taussig, the gift of his sons, Drs. Albert and Fred Taussig.

Dedication of organ by Fred J. Herzog to the memory of his wife, whose brothers and sisters joined in the gift.

Inaugural number of *Twice-a-Year*, as organ of the Children's Sunday Assembly and a means for propagating our ideas on moral and religious education.

1916 Dedication of Memorial Window to Dr. Washington E. Fischel, Charter member of the Society, the gift of Mrs. A. H. Sheldon-Chubb.

Ethical Toy Shop started under Miss Josie K. Wangelin.

1917 "Sheldon Day" established, in commemoration of the founder of the St. Louis Ethical Society, Walter L. Sheldon, and to celebrate the birthday of the Society.

1919 Ethical Unit of the Board of Religious Organizations formed.

1922 Child-Study Group formed under Mrs. Alex. S. Langsdorf.

Memorial Service to Robert Moore, for thirty-one years head of the Society's Executive Committee.

Parents' and Teachers' Association started, for coöperation between the home and the Sunday School, and for the discussion of problems concerning the moral and religious training of children.

1923 Institution of a yearly "Fall Exhibit" of the children's vacation activities. Articles are brought on the Opening Sunday of the Children's Sunday Assembly, passed on by judges, and then viewed by the children themselves, the parents and the members of the Society.

1924 April 27: Memorial Service to Mrs. Anna H. Sheldon Chubb.

1925 A Pre-School Age Group (4-5) started; Aim: to encourage social habits such as orderliness, coöperation, courtesy, fairness, etc.; Method: Utilizing natural situations which arise in the supervised play of the children as starting points for stories and discussion.

# The Brooklyn Society for Ethical Culture

- 1905 A provisional committee sent out an invitation for preliminary series of informal Sunday afternoon conferences at Lockwood Academy, 138 South Oxford Street, Brooklyn.
- 1906 Ethical Society of some forty members organized with Mr. Leslie W. Sprague as Leader. Sunday morning meetings were held and classes in moral instruction for children begun.
- 1907 An organization of the women was formed. Later came a Young People's Association.
- 1909 Sunday meeting place changed to Aurora Grata Cathedral, Headquarters of the Masonic Society.
- 1910 Mr. Sprague resigned from the Leadership.



- 1911 Dr. Henry Neumann called to be Leader.
- 1912 Sunday meetings begun in the Hall where they are still conducted—Brooklyn Academy of Music.
- 1917 When America entered the World War serious difficulties arose for the Society. A minority of the members was unconvinced that it was right for America to take this step. When the Leader spoke in public against her participation, and actively associated himself with pacifist groups in the city, a number of the Society's trustees and many of its members resigned in protest against his action. The attendance at the Sunday meetings fell off, dropping on one occasion to less than a hundred. But though the majority of the members supported the War, the Leader's resignation was not asked for. It has been one of the cardinal principles of the Society that each member is free to hold and to express whatever ethical convictions seem right to him. The only reserva-

tion is that the Leader is to make it understood he speaks for himself only and that the Society as a whole is not committed to his beliefs. Though many members thought that the exceptional circumstances of war time called for complete unanimity, the view nevertheless prevailed that the principle of respect for divergent convictions was too fundamental to be given up on any occasion whatever. The Leader remained; and the Sunday meetings were addressed both by speakers who took the pacifist position and by those who opposed that view. When the War was over, the same principle was applied in another direction. Some of the members moved a resolution in the name of the Society, petitioning President Wilson to release the conscientious objectors who were then still in jail. Though the meeting almost unanimously favored amnesty, the resolution was nevertheless rejected by the Society. The principle which had restrained those

who supported the War from committing the entire membership to such support was now invoked to prevent the Society from being committed to a pacifist view, or a view likely to be interpreted as such.

1917 The Brooklyn Society purchased its headquarters at 176 South Oxford Street. The house was used not only for the week-day meetings of the various groups and for the Sunday morning classes but for war-service as well. A Red Cross chapter did its work there. Dances and other entertainments were arranged for soldiers and sailors. The yard was used for vegetable-raising by children from a neighboring public school. A society of Coöperative Buyers was started and continued for two years, but was then disbanded, and the food supplies remaining in stock were sent to the families of coal-miners on strike.

1922 The Brooklyn Ethical Culture School was begun in September, 1922. Twenty-five children of four and five

years of age were enrolled. Of these only twelve paid the tuition fee of a hundred and twenty-five dollars for the year, the deficit being met by contributions from members and friends of the Society. The work of the school was conducted, when the weather permitted, in the open air of the yard and on the front porch. In 1923, the school numbered fifty-two pupils. The third year of the school (1924) required the purchase of an adjoining building. Ninety-five children were enrolled in two pre-primary classes, and four classes through Grade Four.

1924 Mr. Percival Chubb was called to share the Leadership of the Society.

1925 In September, 1925, the school leased its present quarters at 49 and 50 Prospect Park West. Here one hundred and thirty boys and girls were registered, through Grade Five.

# The Boston Ethical Society

With a view to inaugurating the Ethical Movement in Boston, Mr. Alfred W. Martin delivered a series of Sunday evening addresses in the spring of 1918. A year later a second series was given in which other leaders participated.

1920 Boston Ethical Society founded in February, 1920. Mr. Daniel G. Crandon, former Secretary of the Free Religious Association, elected as President, and Mr. Harold K. Estabrook as Executive Secretary.

Sunday morning meetings begun.

The Women's Conference instituted. Later it was reorganized as the Women's Committee, and helps in various ways to finance the Society.

- 1921 Sunday School started, with two classes. The Young People's Association formed for discussion and fellowship. A considerable proportion of its members are college students from Harvard, Radcliffe and Wellesley.
- 1922 Men's Club organized.
- 1924 Messrs. Chubb, Golding, Martin and Neumann became coöperating Leaders of the Society.
- 1925 Formation of Moral Education Group led by Dr. E. Stanley Abbot. In association with a committee of Boston schoolmasters, it is considering how best to promote the teaching of ethics in the public schools.
- Boston Ethical Society elected a Member of the American Ethical Union.
- Social Service Committee organized to furnish members with information on social problems, administrative failures, needed legislation, etc., and to point out ways of service.
- Group formed to study, under the guidance of experts, problems of penology

with special reference to the present-day tendencies away from probation and indeterminate sentence for offenders.

# The American Ethical Union

The American Ethical Union, founded in 1889, is a Federation of the Ethical Societies of New York, Chicago, Philadelphia, St. Louis, Brooklyn and Boston.

The Union brings these Societies into closer fellowship of thought and action. It serves to promote the establishment of new ethical organizations, helps to support Foreign Secretaries for the furtherance of the Ethical Movement abroad, and publishes literature interpreting the Movement's principles and aims.

1888 First issue of the *Ethical Record*, which, after appearing quarterly for two years, was succeeded by the *International Journal of Ethics*.

1890 *International Journal of Ethics* founded, in coöperation with several



eminent teachers in philosophy. The *Journal* is now published independently of the Ethical Union.

1891-95 School of Applied Ethics held at Plymouth, Mass., under the auspices of the American Ethical Union.

Four summer sessions held at Plymouth: 1891, 1892, 1894, 1895; one winter session at Washington, D. C., 1895.

Departments of Economics, Ethics, Education and History of Religions. Among the lecturers were Woodrow Wilson, William James, Bernard Bosanquet and H. C. Adams.

1895 *Ethical Addresses*, with notes and news of the Movement, first published. It was issued annually for twenty years.

1908 Summer School of Ethics held at Madison, Wisconsin, in June and July. Courses of lectures were given on the Principles and Methods of Moral Education and on the Ethical Movement in its general and specialized forms.

1909 Second session, in June and July, included courses on the Philosophy of

Ethics, Moral and Social Education, Ethical Tendencies in the Hellenistic World. The University embodied three of the courses of the School of Ethics in the regular work of its summer session.

1910 Third session (June-August). Courses on Principles of Moral Education, Ethics of Great Poets, and Social Movements and Social Service were given within the University at its request. Other courses dealt with the history and distinctive characteristics of the Ethical Movement, the Ethics of the Great Religions, Ethical Values in Literature and in History, and with Moral Education in France.

1914 *The Standard*, the official journal of the Union, founded.

# The International Ethical Movement

1893 First International Conference of Ethical Societies held at Eisenach.

1896 International Union of Ethical Societies established to strengthen the connection between the Ethical Societies of Europe and America. Dr. F. Adler elected as Chairman; Professor F. W. Foerster appointed as Secretary and organizer, with headquarters at Zürich.

Congress of Ethical Societies at Zürich—the United States, England, Germany, Austria, Italy and Switzerland being represented. The Conferences were preceded by courses of lectures on ethical subjects by eminent professors. At these courses the

French Government was officially represented by two delegates.

Manifesto issued by the Congress, setting forth the aims of the Ethical Movement, and defining its attitude toward the great social problems of the day.

1906 International Congress of Ethical Societies held at Eisenach. Mr. Gustav Spiller elected as International Secretary.

1908 As an outcome of the Eisenach Congress the First International Congress on Moral Education was held at London. It met under the patronage of thirteen Ministers of Education, including those of the United States, France, Italy, Russia, Belgium, Spain and Japan; and the Ministers and Directors of Education from many other countries were also present. Delegates were sent by a large number of Universities, and by all of the leading educational associations.

The work thus conceived, organized and brought to a successful issue under

the auspices of the Ethical Movement has been continued independently. A Second International Congress met at The Hague in 1912, and a third at Geneva in 1922, while a fourth takes place at Rome in April, 1926.

1911 First Universal Races Congress held at London to discuss in the light of science and the modern conscience the general relations subsisting between the peoples of the West and those of the East, between so-called white and so-called colored people, with a view to encouraging between them a better understanding, friendly feelings and a heartier coöperation.

Seventeen governments were officially represented.











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